SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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Our Centenary Number.

To all Pastors, Superintendents, Teachers, other Officers and Senior Pupils, who read these pages, the SUNDAY-SCHOOL JOURNAL gives greeting!

Nearly nineteen hundred years of "Methodism" have blessed the world. "Christianity in earnest," that began when angels sang over the plains of Bethlehem, has made a place in human history, with alternations of progress and delay, now mighty with tongues of fire at Jerusalem, now lingering only in a few quiet haunts during the Dark Ages, now coming again with new energy in the days of Luther and of Wesley. Never has earth been so near to heaven, never have the forces of the Gospel been more effective, than to-day.

The revival under the "Holy Club" of Oxford of the pentecostal light and fervor, more than one hundred years ago, led, in 1784, to the organization of that branch of the Holy Catholic Church known as the "Methodist Episcopal." Catholic in spirit, divine in providential establishment, blessed with plenitude of grace, crowned with marvelous success, it has given power and increase to other denominations, while it has gone steadily forward in the development of its own organization, the rapid growth of its membership, and in its power, social, financial, educational, and religious.

From the statisticians, and from the representatives of its several departments, we give in this number of the SUNDAY-SCHOOL JOURNAL some report of our present condition as a Church.

Let us seek the "power of God" as revealed to obedient souls who know and love and proclaim his truth!

And may the century now beginning witness larger results in the lines of spiritual and social progress, that more than ever the people of the earth may be glad because of the founding of our glorious Church!

From our Bishops.

THE Bishops of the Methodist Episcopal Church salute the Sunday-school workers, in this our centenary number, as follows:

From Bishop Simpson.

As the wise men of the East brought their choicest offerings to the Infant Jesus, so, in the unfolding ages, the wisdom of the Church turns toward infant humanity. True philosophy, as well as true Christianity, calls for increasing attention to childhood. The children of to-day will, in twenty years, wield the social and civil power of the globe. Whoever wins the youth will govern the world. The motto of Sunday-school workers every-where should be, "All the youth for Christ."

M. SIMPSON.

From Bishop Bowman.

God bless our Sunday-school workers and their work in the coming century even more than in the past. THOMAS BOWMAN.

From Bishop Harris.

Dear Sunday-School Teachers: Grace, mercy, and peace to you, from God the Father, God the Son, and God the Holy Ghost! Be in earnest to lead those whom you teach to Christ for salvation. A strong desire to save others is the best evidence one has that he is saved himself. WM. L. HARRIS.

From Bishop Foster.

All hail, fellow-workers! If the Master hath called us, hath he not called you also? "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccles. 11. 6. "Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20. 4; Psa. 126. 6. R. S. FOSTER.

From Bishop Wiley.

I am just home from the South; find your card; if not too late, send you the inclosed, which is a

stanza from Bryant, appropriate, I think, to what you want:

"Source of truth, whose beams alone,
Light the mighty world of mind;
God of love, who from thy throne
Kindly watchest all mankind,
Shed on those who in thy name
Teach the way of truth and right,
Shed that love's undying flame,
Shed that wisdom's guiding light."

I. W. WILEY.

From Bishop Merrill.

To Sunday-School Officers and Teachers: I have seen them in their sacred work from the "Land of the Rising Sun" to the "Golden Gate" of the Occident, and heard their glad songs of worship, and rejoiced in their joy. When *He* cometh to make up his jewels, these shall shine as stars in the firmament for ever and ever. S. M. MERRILL.

From Bishop Andrews.

The teacher is more than all Sunday-school appliances, even when these are of the very best. Life grows from life, never from the assemblage of lifeless material, however skillfully made. Given, in the teacher, knowledge, heart-knowledge, of God in Christ, and all the love, zeal, cheerfulness, hope, and patience which flow from this, and the work of the Sunday-school will be well done, the kingdom of heaven will have its own.

EDWARD G. ANDREWS.

From Bishop Warren.

This is the era of the children. The grandest outlook in the Old Testament is in its closing words: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." This beautiful prophecy is being unrolled and fulfilled in our day. Happy is the man who helps fulfill the prophecies of God.

HENRY W. WARREN.

From Bishop Foss.

To the Sunday-School Officers and Teachers of the M. E. Church.—Dear Brothers and Teachers: I most gladly accept the invitation of the leader of our Sunday-school hosts to give you a word of salutation. You are by far the most important part of the working force of our laity, and you have it in your power largely to mold the Church of the future. Your responsibility would be appalling were not your labor so exceedingly hopeful. March on, a quarter of a million strong, with a million and a half young recruits at your backs; bear aloft the blood-red banner; wield "the sword of the Spirit," which is the word of God; charge on all sin, and teach and exemplify all virtue.

Your sincerely, C. D. FOSS.

From Bishop Hurst.

Not now or just here, but hereafter and beyond, comes the priceless and enduring reward. To have been the instrument of bringing the truth of God, his own precious word, home to the conscience, and out from that into a pure and unselfish life for him and his needy world, will outweigh the conquest of an empire or the discovery of a continent.

JOHN F. HURST.

To the Sunday-School Workers of 1884.

BY REV. D. P. KIDDER, D.D.

To be permitted to live and witness the continued growth and improvement of Sunday-schools is a peculiar joy of one who, forty years ago, was called to the task of editing the Sunday-school publications, and of organizing the work of the Sunday-School Union of the Methodist Episcopal Church. It is not necessary now to recall the difficulties that had then to be encountered in securing the Church action needed to provide for the Sunday-school enterprise that opportunity for development which it has since enjoyed. It is sufficient to say that such action was not secured without systematic and persistent effort, and it is pleasing to note that such action as was successively taken has been amply justified by results. It is equally gratifying to note, as largely conducing to such results, the practical wisdom and the energetic zeal of the successive Sunday-school editors and secretaries, who, by persevering effort in the line originally marked out, have been enabled to push on the Sunday-school enterprise to the high degree of efficiency and commanding influence it has now attained.

It has been my lot to be engaged during the twenty-eight years since my Sunday-school editorship in efforts to promote what is known as more advanced education in the Church. All my experiences in that line of effort have tended to confirm my original impressions as to the essential importance of childhood training in the Sunday-school, and scarcely less of the corresponding importance of early enlistment and persevering practice in the work of teaching. The best ministers and missionaries of the present day are those who have come up through these successive stages of Sunday-school education. It is therefore to be expected that with increasing numbers in our Sunday-schools and increased facilities for all modes of improvement in Sunday-school work, an increased supply of increasingly qualified workers in all branches of Christian effort will be continually coming forward.

I have rejoiced greatly in the progress made and the success attained in the Normal department of Sunday-school work. The want of systematic agencies for training teachers and Sunday-school workers of all grades was felt at an early day. But how that want was to be supplied on an adequate scale was not so clearly foreseen. But the fact that, as the necessity became more apparent, ways were providentially opened, and men were raised up to prosecute them with encouraging success, has become not merely an occasion for present rejoicing, but of confident hope for the future. So God will ever lead onward a Church that is true to the

Saviour's commission, "Feed my sheep." "Feed my lambs." But no degree of past or present success should cause any to trust in mere human appliances for the future, or in the idea that the true work of Sunday-schools can ever be adequately accomplished without self-denying and persevering Christian toil attended by the divine blessing. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts."

To the Sunday Teachers of the Methodist Episcopal Church.

BY DANIEL WISE, D.D.

Fellow-workers with Christ, permit one whose relation to Sunday-school work, as scholar, teacher, pastor, editor, speaker, or writer, began some sixty-six years ago, to congratulate you on your privilege of being active workers for the salvation of the young in this, the hundredth year of the existence of our beloved Church. It will refresh your spirit and quicken your zeal to recollect that active love for the spiritual interests of children and youth, which is the spirit of the Sunday-school, flowed into our Church from the very beginning of her organic life. Before the Sunday-school had any permanent existence, the Minutes, which were the laws of Methodist societies, required our preachers to instruct the children on their circuits in the doctrines, and to train them into the experience of the Christian religion, by forming them into classes whenever ten of them could be brought together. Was not this the Sunday-school in germ? And when the immortal Raikes gave the world a description of his original Sunday-school, and Wesley, ever alert to seize new modes of doing good, commended the scheme in his Arminian Magazine in 1784, Asbury promptly acted upon his recommendation, and only two years later organized "the first Sunday-school in the New World." Four years after, our Church directed her pastors "to labor as the heart and soul of one man to establish Sunday-schools," by which grand act she earned the honor of being the first Church in America to give formal recognition to our then infant institution. That act, though feeble in its first results, was, nevertheless, like a tiny spring which is the fountain-head of many a magnificent river. It seemed to lookers-on, perhaps to the actors themselves, an insignificant deed. But to-day you may get a glimpse of its unfathomable significance as you think of the 21,453 schools, the 1,796,034 scholars, the 229,565 teachers of the Methodist Episcopal Church! Can you view this immense concourse of Christian workers and rightly instructed children without feeling your heart leap with gratitude and wonder? without fervently exclaiming, "Behold, what hath God wrought?"

To-day you see the original, simple Sunday-school marvelously improved, through the zeal, the wisdom, the experience of a century. Compare its present external conveniences, organization, methods of instruction, literature, text-books, and almost innumerable helps for both teachers and scholars, with its meager, poverty-stricken, unskilled resources a century, or even half a century, ago, and you will see further cause of gratitude to the Head of the Church for bringing you into this great field of Christian work at a time which places within your reach such instrumentalities for successful work as were undreamed of in that olden time by your predecessors in the teacher's office. If your hearts are right before God, as they doubtless are, you will rejoice before him for giving you your existence and work to-day rather than one hundred years ago.

But with better appliances you ought to do better work. Your instruction ought to be more edifying and more productive of spiritual results. Your altitude at the summit of a century suggests that you are in a fitting spot to orient yourselves, to pause, to inquire, to compare your fruits with those of the dead past. How is it? Is your teaching more thorough, more intellectual, broader, deeper, more successful in winning souls than the teaching of the olden time? Of the superiority of your teaching there is little ground for doubt. Of your comparative spiritual success it is less safe to speak with positiveness, albeit from the aggregate number of conversions annually reported in our Church schools, there is reason to hope that it is much greater. None but the Omniscient, however, can *know* whether it be or not. Still, it is within your power to make it so by an increasingly devout consecration of yourself to the spiritual side of your honorable work.

As the second century of our Church history opens, our great army of Sunday teachers, instead of being content to keep things as they are, should write PROGRESS on their banners, should study how to improve themselves and the institution at all points. Broader culture for the mind, deeper devotion for the heart, more enthusiastic effort for the immediate conversion of every pupil, and stronger determination to train every Sunday scholar for Church membership, are the aims to be energetically pursued. Working with these ends in view, the present generation of teachers may, if they but resolutely will it, hand the Sunday-school to those of the coming age so improved that, by the close of the second century of our Church life, it may be as much superior to its present condition as it now is to the Sunday-school established by Bishop Asbury in 1786. With this end in view, go forward, my fellow-workers, into the new century, and may He who blessed little children help you to succeed!

Facts and Figures from our Mission Rooms.

BY REV. C. H. FOWLER, D.D.

Receipts for each of four years and rate of increase:

1880	$557,371 14
1881	625,663 89
1882	691,666 01
1883	751,469 90
Total	$2,626,170 94

Rate of increase since 1879, 36 per cent.

Disbursements for each of four years and rate of increase:

1880	$576,335 69
1881	648,084 82
1882	653,428 41
1883	728,321 76
Total	$2,606,170 68

Rate of increase since 1879, 27 per cent.

Number of workers in Foreign Missions in each of four years:

	1880	1881	1882	1883
English Workers	176	197	223	229
Native Workers	1189	1342	1451	1837
Totals	1365	1539	1674	2066

Number of preachers aided in home field for each of four years:

1880	1881	1882	1883
2284	2458	2399	2415

Number of charges in Home Missions not in Annual Conferences:

1880	1881	1882	1883
106	104	131	164

	1880	1883
No. of Foreign Missionaries	97	128
No. of Assistant Missionaries	63	78
No. of other workers	1,370	1,889
" " members	26,702	31,196
" " probationers	8,807	11,904
" " average attendance	26,283	53,972
No. of adults baptized	725	1,108
No. of children baptized	1,609	1,798
No. of day-schools	316	448
" " " scholars	10,282	14,017
" " Sabbath-schools	929	1,209
" " " scholars	44,627	59,975
" " churches	264	315
Estimated value	$1,121,748	$1,205,287
No. halls and other places of worship	701	761
No. of parsonages	190	196
Estimated value of parsonages	$316,287	$300,328
Estimated value of other property	$156,967	$246,114
Amount collected for Missionary Society	$5,236 21	$8,393 83
Amount collected for other benevolences	$11,376 47	$29,213 57
Amount collected for self-support	*$134,226 04	$183,077 70
Amount collected for church building and repairing	$37,147 59	$35,299 95

* This amount is quite variable, being in 1881, $79,674, and in 1882, $80,745 11.

No. of special letters written to pastors	90,000
No. of pages of tracts and printed matter, (estimated:) Tracts, 7,212,063; leaflets, 34,000; abstracts, 200,000; calls of General Committee, 70,000; maps, 10,000; circulars, 140,000	7,666,063
No. of pages of Annual Report	13,360,000
No. of autograph letters to children in two years	82,000
No. of columns missionary matter published in the Church papers	6,240

The foregoing figures indicate only a part of the work done by the Missionary Society, but they are our best representatives of that work.

We must not forget that in all our foreign fields we have to work against ancient and deep-rooted prejudices; against established religions, perverted or false, or both; against endowed, independent, and crafty hierarchs; against the passions of the fallen heart unrelieved by any training or work of grace—in addition to all the difficulties that confront us in the home work. We have to do this work without a Sabbath, without a stated time of leisure on the part of the people, without means to relieve the converts who may come out of these false faiths; for, in many cases, the leaving the religion of the country involves the breaking up of the domestic, social, and industrial relations of the converts. We must also remember that unexpressed by these figures are the endurance of persecution and the facing of perils by our workers, and the actual furnishing of martyrs to the cause. Add to this statement of our foreign work the new missions that have been planted; first in Chung King in the province of Szechuen, in West China, far up the Yang Tsze River; and second, the new and vigorous development of our Spanish work in Rosario, South America; and third, the planting of the mission in Corea.

Let us not forget that in our home fields the small contribution which the Society is able to furnish to the men in the new and difficult parts of the work is supplemented by the large contribution of heroism and sacrifice on the part of the preachers and their families. While sister Churches represented in these frontier fields exceed us in the amount of money devoted to this work, we exceed them in the heroism of our workers. Thus, by faith, enterprise, and courage, we make our limited funds surpass in results their larger contributions. When these contributions of heroism are seen between the lines in these tabulated figures, it gives to the work of the Missionary Society magnificent proportions and a holy claim upon the faith of the Church.

Sunday-School Union of the Methodist Episcopal Church.

BY REV. J. M. FREEMAN, D.D.

The Union was organized in 1840 by the General Conference; chartered by the New York Legislature in 1852, and again in 1874. The charter declares its design to be "to advance the interests and promote the cause of Sabbath-schools in connection with the Methodist Episcopal Church in the United

States and elsewhere." The benevolent work of the Union is directed toward furnishing books and requisites for Sunday-schools in places where the people are unable to pay for them. Since the Union was organized 40,000 schools have been helped at an expense of about $475,000.

During the quadrennium from 1880–1884, more than 3,500 schools have thus been aided. In the location of these schools every State and Territory in the American Union is represented.

In connection with the Tract Society the Union issues a special paper for the freedmen in the South. Particulars concerning it will be found in the article on the Tract Society.

The statistics for 1883 are as follows: 21,453 schools; 229,565 officers and teachers; 1,796,034 scholars. The average attendance of teachers and scholars was 1,057,554. Of the officers and teachers 185,969 are Church members or probationers, and of the scholars, 319,656. The number of conversions reported is 80,333. The number of volumes in the library is 1,945,992. The total expenses of the schools for the year were $679,865 60; and for the last four years, $2,410,874 60.

The following is the increase during the quadrennium: 1,113 schools; 2,198 officers and teachers; 257,728 scholars; 67,144 average attendance; 127,066 volumes in the library; 10,891 officers and teachers connected with the Church, and 4,381 scholars. The total number of conversions reported during the four years is 297,803.

The Union began its foreign work in 1847. Since that time it has aided in Sunday-school work in connection with our foreign missions in the following countries: China, South America, Liberia, Germany, Bulgaria, India, Denmark, Norway, Sweden, and Mexico. The number of schools and scholars connected with the foreign missions of our Church is as follows, the figures before the dash indicating in every instance the number of schools, and those after the dash the number of scholars: Mexico, 16—609; Norway, 43—3,140; Sweden, 140—7,164; Germany, 404—20,707; Italy, 15—371; India, 333—15,397; Japan, 25—908; China, 5—255; making a total of 981 schools and 48,551 scholars.

The amount raised for the Sunday-School Union in the churches of our connection during the four years is $67,483 64.

The Union employs a special agent for the South and West—the Rev. A. H. Gillet, A.M., who visits Conferences, holds institutes, and in every possible way seeks to increase the efficiency of our Sunday-school work in those portions of our country. His efforts have been laborious and successful.

The Sunday-school periodicals published by the Methodist Book Concern in New York and in Cincinnati are intimately connected with the lesson system adopted by the Union in its Department of Instruction. Their circulation, according to the last report made by the Book Agents to the Book Committee, is as follows: SUNDAY-SCHOOL JOURNAL, 120,800; *Sunday-School Advocate*, 187,212; *Sunday-School Classmate*, 94,958; *Picture Lesson Paper*, 235,833; *Beginner's Leaf*, 113,000; *Berean Leaf*, 1,206,000; *Senior Leaf*, 71,000; *Leaf Cluster*, 3,500.

The increase in the circulation of these periodicals during the quadrennium is as follows: *Sunday-School Journal*, 6,217; *Sunday-School Advocate*, 10,691; *Sunday-School Classmate*, 59,958; *Berean Leaf*, 98,907; *Leaf Cluster*, 1,000. On the *Picture Lesson Paper* there is a small decrease of 4,167.

The *Beginner's Leaf* and the *Senior Leaf* have been introduced during the four years, and the *Berean Quarterly* has been discontinued. The total circulation of the *Beginner's*, *Berean*, and *Senior Leaf* is 1,390,000, an increase of 242,907 over the combined circulation of the *Berean Leaf* and *Scholar's Quarterly* of four years ago.

There are also published in German, under the editorship of Dr. Liebhart, *The Sunday-School Bell*, with a circulation of 23,987; *The New Bell*, 8,600; and *The Bible Lessons*, 31,625.

Our German Sunday-Schools.

BY THE REV. HENRY LIEBHART, D.D.

IT is with thanksgiving to God and rejoicing that we look back at the now closing quadrennium, during which the Lord has prospered and blessed us so bountifully.

Not only the statistics (1,195 schools, 10,335 officers and teachers, and 64,620 scholars) evince a healthy, steady increase, but what is of greater importance is, that the work of the schools has been especially gratifying, having attained that standard which approaches nearer and nearer the desired end.

Better and more thorough instruction is given, more earnest work done, more conversions have taken place, and in general better results have been produced than in former years. The German workers aim to lead, by means of these Bible-schools, the young and old, not only to Christ, but also to Methodism. This denominational "*esprit du corps*" having forced itself in the last quadrennium on the conviction of the workers more than ever before, we find as the result schools conducted in close connection with all other church enterprises, children and young people largely attending public services; the schools using exclusively Methodist periodicals and literature; the catechetical instruction thoroughly given by the pastors; the Sunday-school conventions, congresses, and institutes partaking of this denominational spirit, and a good collection from every charge, with the exception of the newest missionary fields, for our Sunday-School Union.

Seventy-three conventions were held during the last four years, of which fifty-one were conducted by the writer. In the summer of 1881 I had the privilege of attending the Switzerland and Germany Conference, where a Sunday-School Congress was held, and of subsequently making an extensive tour through the old Fatherland, preaching

and holding Sunday-school meetings every Sunday, while the week-days were devoted to Sunday-school institutes, lectures, etc. I was deeply impressed by the rapid growth and splendid condition of the Sunday-school work of our German mission, nurtured, as it has been, under persecution and hinderance of every description; and I am convinced that directly and indirectly it has produced and will produce fruits for this life and the life to come.

To stimulate Christian culture among the German youth in our country, and to offer those who have not had ample opportunity for education as much help as possible, the Chautauqua plan was introduced in a German version, and with the necessary changes. Finding that a number desirous of acquiring knowledge could not pursue the prescribed studies, a number of modifications were made. Many of our congregations are now supporting flourishing church lyceums, while several of the circles conform to the Chautauqua routine, and many individually and privately pursue the studies.

Our Sunday-school literature, from the beginning of the best kind, and executed by our Western Publishing House in admirable style, has been enlarged and greatly improved. The family and youth's libraries, as well as the books for smaller children, have received liberal and valuable additions. Besides these a new Sunday-school hymn-book, which contains some of the best of Charles Wesley's hymns in fine rendering, and a book of Bible stories for smaller children were issued and very well received.

Our periodical literature is in a prosperous condition. Finding that the paper for the smallest scholars—*Little Folks*—did not receive the necessary support, it was discontinued, and a weekly (four times a month) edition of the *Sunday-School Bell* instituted instead. The new issue received the name *New Bell*. It already has a circulation of 8,600, and in no way interferes with the subscription of the *Sunday-School* or old *Bell*, (23,987.)

Our International Lesson System is now well-nigh perfect. The *Bells* expound the lessons for the smallest children; the *Bibelforscher* (31,000) for larger scholars, and *Haus und Herd* (8,000) for teachers, while the *Bildersaal* serves the infant class and review purposes. In addition to these we have published for 1884 a *Lesson Commentary* in German, which, as we hope, will find favor among our classes, its financial success being not yet guaranteed.

Looking over the whole work and reviewing the results of this quadrennium, we have great reasons for gratefulness to our heavenly Father, to the Church, and especially to our Sunday-School Union, which has sustained us so liberally.

Not having attained perfection, either in methods or practice, we still earnestly pray and strive to promote the prosperity of the Church and the glory of God.

Tract Society of the Methodist Episcopal Church.

BY REV. J. M. FREEMAN, D.D.

This Society was organized in 1852 by the General Conference; chartered by the New York Legislature in 1854, and again in 1874. The charter sets forth as its object the diffusion of "the blessings of education, civilization, and Christianity, throughout the United States and elsewhere, by the publication and distribution of tracts, cheap publications, and books."

By order of the Board of Managers one half of the collection taken for the Society can be returned in tracts for local distribution; the balance of the collection going into the treasury for the general objects of the Society.

Among these objects we refer to the distribution of tracts in destitute portions of our country, not only in places that are sparsely settled, but in our cities, among the degraded and the poor; in hospitals and prisons; to sailors and soldiers; to immigrants of various nationalities; to the freedmen of the South; and to our missions in foreign lands.

For the foreign population in our own land we have tracts in German, French, Spanish, Italian, Swedish, and Danish. In the foreign mission field we have made use of the printing-press in China, India, Japan, Germany, Norway, Sweden, France, Italy, Bulgaria, Mexico, and South America.

For the freedmen in the South we issue, in connection with the Sunday-School Union of our Church, a beautiful little weekly paper, called *Good Tidings*.

During the year 1883, 1,214 Sunday-schools were supplied with the *Good Tidings* at the joint expense of the Sunday-School Union and of the Tract Society. In these schools every Southern State is represented. They number 65,050 scholars, of whom 41,960 can read. The number of papers sent was a weekly average of 20,338. The whole number of copies of the *Good Tidings* circulated during the year was 1,057,600, and the total number of pages, 4,230,400.

The total number of copies of *Good Tidings* sent during the last four years is 4,771,760, being a weekly average of 22,941, and comprising 19,087,040 pages.

In the general distribution of tracts throughout our land, 1,400 churches were supplied during 1883. The number of pages of tracts issued was nearly nine millions.

During the quadrennium now closing, 5,000 grants of tracts have been made. The total number of pages issued was 31,551,550.

The Society has received into its treasury during the same time $55,015.

Work of Church Extension.

BY REV. DR. A. J. KYNETT.

THE magnitude of the work accomplished by the Board of Church Extension can be best appreciated by a glance at the following summaries.

During the four years, 1880 to 1883 inclusive, the receipts have been as follows:

General funds, for donations, etc	$484,074 59
Loan Fund, for loans to churches.....	180,990 35
Loans returned.....	153,162 77
Giving for use during the quadrennium.....	818,227 71

With these receipts, churches have been aided as follows:

By donations only.....	1,085 churches.
By loans only.....	186 "
By donations and loans.....	400 "
	1,671 "

Being 1 1-5 churches for every day of each of the four fiscal years.

The amount received for special frontier churches, included in above receipts, is $45,750, which has secured the erection of 182 churches on the original plan of 400 new churches on the frontiers, worth at least $1,250 each, secured by special gifts of $250.

From the organization of Church Extension work, to Oct. 31, 1883, the close of the last fiscal year, the receipts have been:

On General Fund.....	$1,513,670 24
On Loan Fund.....	507,605 89
Loans returned.....	302,817 83
Total.....	$2,324,093 96

With the Loan Fund loans have been made to the amount of $650,572 90, aiding 1,198 churches, worth about $5,175,000, containing 350,000 sittings.

The total number of churches aided from the beginning is 4,354.

Freedmen's Aid Society.

BY REV. R. S. RUST, D.D.

THE mission of the Freedmen's Aid Society is to educate teachers, preachers, and physicians, and in the prosecution of this work,

1. It has aided in the establishment and support of 24 institutions of learning.

2. It has employed annually in this work more than 100 teachers.

3. It has prepared hundreds of young men for the ministry.

4. It has educated thousands of teachers for the schools of the South.

5. It has graduated scores of physicians.

6. It has taught since its organization 80,000, and nearly 1,000,000 pupils have been instructed by its teachers and by those prepared to teach in its schools.

7. It has invested in school property $500,000.

8. It has disbursed $1,241,610 50.

9. During the last quadrennium it has erected Chrisman Hall and Gammon Hall, Clark University, Atlanta, Ga.; Centenary Biblical Institute, Baltimore, Md.; Rust University, Holly Springs, Miss.; Morristown Seminary, Morristown, Tenn.; Philander Smith College and Little Rock University, Little Rock, Ark.

10. It has secured valuable school property at Houston and Austin, Texas, and Baldwin, La.

11. It has completed school buildings at Claflin University, Orangeburg, S. C., and Cookman Institute, Jacksonville, Florida.

12. It has completed Meharry Medical College, Nashville, Tenn., the only medical school in the Mississippi valley open to colored students.

13. It has introduced industrial training into several schools and taught carpentry, iron-work, printing, cabinet-making, and farming.

14. It has done much toward preventing the freedmen from becoming Romanists, and has greatly improved the character of their piety.

15. It has aided young men preparing for the ministry to the amount of $15,199 15.

16. It has invested in school property and furniture $192,259 82.

17. It has paid for salaries of teachers and school expenses, $209,613 77.

18. It has increased its Annuity and Endowment Fund $35,559.

19. Moneys received, $401,691 13.

20. It has carried out the instruction of the General Conference by establishing or aiding ten institutions for the whites.

Board of Education of the Methodist Episcopal Church.

BY D. P. KIDDER, D.D.

ORIGIN.

THE Board of Education of the Methodist Episcopal Church owes its existence to the great benevolent movement by which, in 1866, American Methodism celebrated its first centenary. The felt want of such an agency was indicated by the action of a large and influential committee, which met in the year 1865, under the authority of the preceding General Conference, to form plans of action for the centennial celebration then in prospect. The General Conference of 1868 approved of the action of the Centenary Committee and of the Church, and of the Church in supporting it, and ordering the formation of a Board of Education, to be the custodian of the Centenary Educational Fund, and to accomplish other important purposes, expressing the belief that said Board would serve as "the educational center so long desired."

A connectional agency was wanted that should hold a common relation to all existing institutions, and be prepared to exercise a wholesome advisory influence upon any that might be founded thereafter. To this central agency all should report, and from it a motive power should be exercised which should stimulate and focalize our educational energies in behalf of the highest interests of the Church.

DUTIES OF THE BOARD.

As provided by the charter and constitution, it is the duty of the Board to accomplish the following objects by means of the interest only of its vested

funds, and also by means of funds contributed for such purposes, namely:

1. To aid young men preparing for foreign missionary work.

2. To aid young men preparing for the ministry. Preference in both these cases is to be given to those who have been meritorious Sunday-school scholars. As among meritorious Sunday-school scholars, young women of promise desiring to qualify themselves as Christian workers in foreign or home fields may be aided to obtain an advanced education.

3. To aid biblical or theological schools.

4. To aid universities, colleges, and academies.

5. To serve as a general agency to the Church in behalf of ministerial and general education.

6. To recognize Conference and other auxiliary societies.

7. To increase its permanent and current funds by educational collections and the offerings of Children's Day.

8. To collect and publish educational statistics.

9. To report quadrennially to the General Conference.

WORK OF THE BOARD.

Its active work has been limited to the last ten years. During that period, besides all work of a more general character, it has disbursed in loans to students an aggregate of $98,500.

By those loans more than 1,000 students have been aided on a plan adapted to encourage their best efforts and to promote their highest self-respect. Through them, at least eighty institutions of the Church, including academies, colleges, and theological seminaries, have received corresponding benefits. While the greater number of students aided have scarcely as yet finished their course of study, it is known that at least two hundred have already entered some sixty of our Annual Conferences as traveling preachers; about thirty have become foreign missionaries in Bulgaria, India, Japan, Mexico, and South America; while on the lists of the Board remain a considerable number of choice candidates for missionary work.

The workings of the Board have, in many ways, proved how very important it is for the Church to have in efficient action such an agency for the purpose of profiting, in the highest degree, by some of the best results of her great systems of Sunday-school, literary, and theological instruction. In no way can this be more hopefully done than by aiding youth of promise to secure timely and thorough qualifications for work as missionaries, ministers, and teachers in all the great fields of Church activity so widely opening before us. What has been done in this line, although full of encouragement, is only a faint foreshadowing of what may be done hereafter should adequate means be supplied. In every direction the demand is growing for judicious help in behalf of the struggling and consecrated talent being developed by our Sunday-schools and literary institutions. Rightly guided and cultured, this talent may become an invaluable auxiliary to promote the extension of Christianity throughout the world. If neglected, it may be lost or sadly perverted.

In the official plan for the celebration of our centenary of 1884, as issued by the Board of Bishops under direction of the General Conference, are these words:

"The chief object of connectional offerings should be the cause of education. The future of the Church will, under God's blessing, largely depend on the culture given to the youth. We commend to the liberality of the Church, first, the Board of Education."

For reports, circulars, and full information of every kind respecting the Board, and especially its plans of action for this centenary year, address Rev. D. P. Kidder, Corresponding Secretary, 805 Broadway, New York.

Woman's Foreign Missionary Society.

BY MRS. W. F. WARREN.

THE gain, numerical and financial, which the past quadrennium has brought to the Woman's Foreign Missionary Society, may be told in few words, but the patience, experience, and hope which have been invisibly wrought into it cannot be measured.

The actual working auxiliaries number 3,379, with an annual membership of 86,632, and 4,350 life members, managers, and patrons. These agencies brought to the treasury for the year ending Oct. 1, 1883, $124,823 33. This amount was distributed in the missions of our Church for the support of 47 missionaries, 6 of whom are physicians, 40 assistant missionaries, 225 Bible women and teachers, 6 hospitals and dispensaries. 17 boarding-schools with about 1,000 pupils, 150 day-schools with an attendance of over 3,000 girls and women, 3 orphanages with 400 orphans, and 2 homes for the homeless with 28 inmates. Of special interest are the wonderful religious awakening in the schools in Japan, the rapid growth of the educational work in India, the increase of the influence of medical missionaries in China, and the successful inauguration of new work in West China.

The territory of the Western Branch, having proved too extensive for the most thorough cultivation by one organization, has been divided into thirds, known now as the Des Moines, Topeka, and Minneapolis Branches.

The new enterprise of the Society, the establishment of a fund of $25,000, to be raised as a centennial offering for the publication of a Zenana paper for the women of India, has been undertaken with much enthusiasm. The *Heathen Woman's Friend*, with a subscription list of 20,000, has supplied from its surplus $1,200, that the new paper may begin its work without waiting for October, 1884, to complete the proposed endowment.

The Woman's Home Missionary Society.

BY MRS. R. S. RUST.

THE Woman's Home Missionary Society originated in a deep-felt want of an organization of the women of our Church to aid in the evangelization of our own land.

Mrs. Rutherford B. Hayes was elected president, Mrs. John Davis chairman of Executive Board, Mrs. R. S. Rust corresponding secretary, and Mrs. A. R. Clark treasurer.

1. In its brief history, commenced October, 1880, its efforts have been directed largely to securing organization.

2. It has been cordially indorsed by sixty-three Annual Conferences.

3. Conference societies have been organized in forty of these, and many auxiliaries in each.

4. It has eight missionary teachers in the South, and three in Utah.

5. It is educating fifteen girls.

6. It has erected buildings for industrial training in Atlanta, Ga., and Little Rock, Ark., and has opened industrial schools in Savannah, Ga., Orangeburg, S. C., and New Orleans, La. In these, girls are taught cooking, housekeeping, nursing, sewing, millinery, and dressmaking.

7. Its missionaries have encouraged the people in the Louisiana, Texas, and West Texas Conferences to establish Christian schools which are self-supporting.

8. It has erected a building for Home and Boarding Department for Salt Lake Seminary, Utah, at a cost of $6,000.

9. It has established a Bureau of Supplies by which needy ministers' families, Sabbath-schools, and churches, in mission sections, are aided. This Bureau has distributed goods valued at $4,000.

10. Its cash receipts have reached $25,000.

11. It has the approval of the Bishops and the Secretaries of the benevolent associations of the Church.

12. It has awakened among our members a deeper interest in behalf of home missions.

The society is in its infancy, but with the approval of the General Conference it hopes to enter upon an enlarged sphere of usefulness.

Some Church Facts.

JOHN WESLEY was ordained deacon by Bishop JOHN POTTER, D.D., of Oxford, at Oxford, September 19, 1725. He was ordained priest by the same bishop at the same place September 22, 1728. Bishop POTTER was afterward, from 1737 to his death, in 1747, Archbishop of Canterbury.

DR. COKE was ordained to his work as superintendent of the Church in America—or the "Methodist Societies," as then known—on the 1st of September, 1784. The letter given to him in which FRANCIS ASBURY is appointed to the same office, to serve jointly with COKE, is dated September 10, 1784. These two, at the Christmas Conference of 1784, when the Methodist Episcopal Church was organized, were elected to the office of superintendent, and MR. ASBURY was ordained to that office at the same session. COKE was, "if we except some local consecrations in the Moravian settlements, the first Protestant bishop of the Western Hemisphere."

The first bishop of the Protestant Episcopal Church, Rev. Dr. SAMUEL SEABURY, who was ordained in Scotland, the authorities of the Church of England refusing to consecrate him to the office, returned from abroad in June, 1785, and entered on his work as Bishop of Connecticut; but, as Stoughton says, "this did not satisfy all American Episcopalians; they wished to obtain clerical orders from Canterbury. . . Concessions were made on both sides. At last a consecration of American bishops took place in the chapel of the Archbishop of Canterbury on the 4th February, 1787. The first meeting of Protestant Episcopal clergy and laity which can properly be considered as approaching to a general convention, was held in Philadelphia in September and October, 1785."

Bishop SEABURY held his first convention in Middletown, Conn., in August, 1785, and performed then his first ordination service in America.

Our Protestant Episcopal friends are, as usual, a little behind; but, then, the dead weight they carry in the numerous sects within their Church and in the dogma of the apostolic succession will, in part, account for this.

The Refiner.

A CULTIVATED Christian lady who has been called to pass through sore afflictions, during the past year, closes a personal letter to the editor as follows: "But that peace which my Saviour left as a heritage to his children is still mine. I have found the Refiner near the crucible."

This is one of the blessed compensations of this life. Sorrow may come, the fires may burn, the gold may be melted, the dross separated, agonies unutterable endured, but it is something to look out of the fire and the torture into the face of the Comforter, and to feel that, although we suffer, it is through him, by his wisdom, and for his glory.

Light to the Path.

"LIGHT TO THE PATH" is a gem of a book by JOSEPH LONGKING, the venerable, efficient, clear-headed Sunday-school man of the other years, who does not know enough to grow old, but retains the juiciness, vigor, and effectiveness of those other years.

"Light to the Path" is a compend of Bible teachings concerning God, the Creation, Fall and Restoration of man. It is not a book for young

children, but is a most complete manual of theology for young people, and we know many preachers who would be greatly profited by carrying this little lantern with them. It is a catechism, but it is more than a catechism. It is a compilation of Scripture texts, but it is more than this. It is a condensed body of divinity with clear definitions, abundant Scripture texts in support, and admirable indexes of texts and subjects.

Card-playing Sunday-school Teachers.

THE following most astounding statement reaches us from a little town in the West: "We have a number of Sunday-school teachers here who uphold card-playing even for themselves."

We have no language with which to express our surprise and indignation at a Sunday-school teacher who, under any circumstances, justifies card-playing. To say the least of it, cards are the flag of the enemy. They may be harmless little things in themselves, but they represent worldliness, and are symbols of a practice which is ruining annually thousands of souls. There is absolutely no excuse for a card-playing Christian. A man who attempts to teach in Sunday-school, and yet is in the habit of playing cards, does more harm by a single game than he can do good by a whole year of Sunday-school teaching.

There is but one thing for a card-playing Sunday-school teacher to do: either to resign his position as a Sunday-school teacher, or to abandon the worldly and demoralizing practice.

A Faithful Teacher.

IN one of our Western cities a young lady teaches a class of boys, after whose interests she looks in a most wise and faithful way. One young fellow, skeptically inclined, and disposed to cavil at religion, gave her much trouble. She wrote a friend to ask for books which she could place in his hands. He recommended "The Philosophy of the Plan of Salvation," the little Chautauqua text-book on "What Men Think of Christ," and one on the Bible.

A recent letter reports to that counselor the result. She says: "He has not simply read but studied them, noting and bringing to me any points that he found specially helpful to him, and also any with which he could not agree. He was quite enthusiastic about the first book, declaring it the best book he had ever seen. The reasoning is so clear and straightforward that it is a book he can appreciate. Will you now tell what is the best book on the divinity of the Bible? The boy has still many questions that have troubled him. He acknowledges that an unenlightened conscience can lead a man astray, and that he has placed too much confidence in his own reason. All the spirit of bitterness is gone, and he attends Sunday-school because he enjoys it. Three of the boys in my class since last September have given their hearts to Christ, and now Willie is the only one left of the fifteen. He knows the boys are all praying for him, and I am sure he is affected by that. I am sure that he will come out all right in the end, but I often feel so perfectly helpless to give him the assistance he needs."

The friend to whom this letter was written recommended the boy to read "Credo," by Dr. L. T. TOWNSEND.

How much good might be accomplished by Sunday-school teachers if they were to take this deep, earnest, personal interest in the intellectual and spiritual welfare of the young people! There are thousands of boys and girls who are troubled with skepticism—a skepticism born as much of ignorance and unchallenged infidel assertion as of disinclination to obey. If Sunday-school teachers were to take an interest in these youth, and put into their hands useful religious literature, many a cloud of doubt would be dissipated.

Tobacco.

A CORRESPONDENT writes: "In the February number of the JOURNAL the question is asked, 'Should a Sunday-school teacher use tobacco?' The answer is given, No, which I think is perfectly right. Now will you be kind enough to give an answer to another question: 'Should a Sunday-school teacher sell tobacco?'"

The editor of the SUNDAY-SCHOOL JOURNAL has an answer ready for this question: the answer is spelled with two letters, N-O, NO!

C. S. M. C., No. 1.

THE Chautauqua Spare-Minute Course, Number One, goes and grows. Individuals may take it without any local organization whatever, reading the tracts, and making a statement to the pastor or public school teacher to that effect; on receipt at New York of such indorsed application, a certificate will be forwarded.

Chautauqua Spare-Minute Course, Number Two, and Number Three, are now ready. Circulars will be forwarded on application.

Sunday-school teachers, ministers, or people who are not connected with any Church or Sunday-school whatever, may take this Spare-Minute Course, organizing a little circle immediately, occasionally reading together, conversing, listening to short essays or lectures, providing for experiments in science, and adopting any plan that they choose for increasing an interest in the work. Information may be received by applying to Miss K. F. Kimball, Plainfield, N. J.

The Children's Summer Jubilee.

A CENTENARY programme for Children's Day, 1884, of rare excellence, a beautifully illustrated Red Letter to children and youth, and also a Manual of Hints and Helps for Children's Day, are furnished gratuitously to all our Sunday-schools desiring to participate in the celebration according to the Disciplinary plan.

For specimens or for copies apply soon and *only* to Rev. D. P. Kidder, D.D., Corresponding Secretary Board of Education, 805 Broadway, New York.

As Visitors, Not as Members.

A SUPERINTENDENT writes: "I do not receive into my school as members the children of parents of other denominations, when these children already belong to their own school, and attend it in the morning, and want to attend and join our own in the afternoon. I prefer that they should attend my own school only as visitors. Some schools receive them as members; I don't."

It would be much better if all the schools of a town met at the same hour; and to avoid this interference we must commend the wisdom, the delicacy, the taste of the superintendent who refuses to recognize as regular members those scholars who belong elsewhere. We wish the same sense of propriety prevailed in all cases.

Children should attend but one Sunday-school, and that their own.

Memorial Day.

MEMORIAL DAY is a Transfiguration Mount to whose summit patriotism exalts the country's dead heroes, and they live again, glorified in the light of a grateful memory. And there is something else raised and glorified by such days—the love of country. Teacher, do not let your scholars forget this. Patriotism means self-denial, labor for others—death, if need be—and here it allies itself to a profound Christian sentiment. Cultivate patriotism, and you cultivate a feeling that Christianity insists upon as a cardinal principle—the living, laboring, dying for others. In the boy, the girl, intrusted to your care, see that this conviction builds its tabernacle in the heart, to abide there forever.

The Consummate Work.

BY REV. BRADFORD K. PEIRCE, D.D.

WHAT more can be done for the cultivation of the laborers in the Sunday-school vineyard that has not been provided in their behalf? The literature of aids, comments, illustrations, and suggestions, and the establishment of summer normal institutes, weekly lectures, and conventions for the instruction of Sunday-school teachers, in our day, are something amazing. No teacher of average intellect and school opportunities is left with any adequate excuse for appearing before a class without ample and rich preparation.

There is no lack of insistence upon the vital result to be sought in the class instruction. Of course, the proper interpretation of Scripture is to be secured and its lessons impressed upon the mind; but in addition to this, and as of chief importance, the teacher is continually exhorted and encouraged to seek intelligently and earnestly the conversion of the members of his class. But while, in not a few instances, large results have attended the efforts of faithful and devout teachers, and the Sunday-school is still the nursery of the Church, no thoughtful person can avoid feeling that some more positive and general relation of the school to the Church ought to be attained. In some way it should be brought within the actual embrace of the Church, and not simply be under its supervision. Here is the most hopeful field of evangelical endeavors. Every Sunday these young people and children are, in a very important sense, forward for prayers at the altar of the Church. Why, then, especially in these latter days, do so many fail of being brought into the fold? Are we not making a serious mistake in nurturing these young people *without*, rather than *within*, the Church? The writer has felt for years that the Sunday-school should not simply be brought within the supervision of the Church, but should be considered an actual portion of its membership. Every pupil should be esteemed a member of the Church on probation, and every teacher a regular class-leader in the Church, to visit the members, to hold regular meetings for conversation and prayer, and to report at official meetings upon the spiritual condition of the attendants. From the first the little scholar should be brought to feel that, as a member of the school, he is also a child of the Church—a catechumen on probation, to be received, at an early hour, into its full fellowship.

As soon as the unmistakable fruits of the Spirit are observed, and a life of prayer has been really established, the child should be at once, even if its years are tender, (Christ says, "Suffer the *little* children, and forbid them not, to come unto *Me*,") received into the warm, nurturing bosom of the Church, and be permitted to enjoy its tender and gracious ordinances and the powerful restraints of its sacred covenants. The experience of the writer as a pastor, in regard to quite young children who have been brought into the Church, has been very assuring. There have been fewer lapses from a life of piety in such instances than in the case of older converts. It makes such an impressive difference to the young subject to have the vows of Christ upon him and the responsibilities of Church membership, that no time should be lost, when the heart is susceptible and evidently moved of the Holy Spirit, in pressing the youthful disciples forward into the arms of Christian fellowship, and under the powerful influence of its solemn ordinances. The writer esteems his early Church membership as the chief human instrumentality in preserving him from great moral peril during the years of his academic

and collegiate studies. What a testimony to the serious results of failing to bring the young child, in the hour of his lively spiritual emotions, at once into Church relations, is found in the autobiography of the late Bishop E. O. Haven! For lack of this, for years, his moral and spiritual well-being was in serious peril.

As this portion of the teacher's work is usually performed there is no progress, or consummate result, gained. Every week the conscientious teacher presses the claims of the Gospel, and the spiritual needs of the young listeners, home upon his class. They may hear at times tenderly, but the whole subject has become so familiar as to lose its impressiveness. These weekly references to their need of religion come to be expected as a matter of course by the members of the class. On the succeeding Sunday they are in the same moral condition, only a little less susceptible; and thus thousands pass through four or five of their most susceptible years, and leave the school unconverted and painfully hardened against saving truth. But let the school be a portion of the Church; let every teacher feel that his class is at the altar for prayer every Sabbath, to be encouraged, at once, to believe in Christ as their Saviour, to be taught that the Church embraces them and is ready to receive them into its inner fold, and an early result may be expected. Because in the case of young children there is no unbelief, and little resistance to the operations of the Spirit, and, therefore, because there is little which is phenoménal in their early experiences, the uninstructed teacher will be in doubt as to the sincerity of the child's assurance of trust in Christ. Its very simplicity is the evidence of its genuineness: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The Holy Spirit will not fail to guide the child into all saving truth if the heart is obedient. There is no danger in leading a tender-hearted, praying child, that loves to think and speak and sing of Jesus, into the loving Shepherd's earthly fold. Something of this character, although lacking in positive nurture, is the relation of childhood to the Protestant Episcopal Church. In early youth, perhaps in too formal a manner, without seeking with sufficient earnestness and discrimination for the marks of the redemptive work of the Holy Spirit upon the hearts of the young subjects, this Church presents them to her Bishops for solemn confirmation and acceptance into her fellowship. We have seen the effect of leading forward lads and girls, from nine to twelve years of age, properly instructed, to the communion table, and of assuring them that their names were upon the Church books, upon probation, and that at no distant date they would be received into full membership. It has proved both a powerful inspiration and a gracious restraint, in school and in daily temptations. It is not enough to press the duty of loving and trusting in Christ. The immediate act of surrender must be secured and the child pressed forward in Christian service. This is simply and actually obeying the apostolic injunction, to bring them up "in the nurture and admonition of the Lord." It is training them *in*, and not *out*, of the Church. It is making the Gospel the power of God unto their salvation, and not the occasion of their future stumbling and retribution. This is the great Sunday-school work—the consummation of its high and heavenly possibilities.

Teachers will shrink from the responsibility of this delicate and protracted work of Christian nurture, as parents too often do, because it requires much additional thought and watch-care. These young disciples must be sedulously and continually instructed and helpfully led into the paths of active Christian service, as well as warned against the perils and temptations of their age. There is no work, however, that promises such large and certain results. "For the joy that is set before him," of rendering the lives of these young believers fruitful in all good works, and of ultimately being able to present them without spot before the throne of God, the consecrated teacher, emulating his Master, will gladly "endure the cross" of self-sacrifice, and rejoice in the anticipation of the hour when he will be able to say, in humble thankfulness, "Here, Lord, am I, and the children thou hast given me."

The South as a Field for Sunday-school Missionary Effort.

BY REV. A. H. GILLET.

THERE is a strange fascination about the South. It is not in the land or skies, though there is much in both that is interesting. It is not in the strange fruits and flowers one meets at every turn. It is not in mines, forests, plantations, or any possible money value they contain. It is not in the quaint cities or thrilling historical associations. Though, as one stands in the far-famed Alamo, with its memories of Jesuit missionaries, Mexicans, and eccentric David Crockett; or sits on the walls of old Fort Marion, and thinks of Spanish ships and soldiers; or, from the sea-wall of St. Augustine, looks out to where the barge of Ponce de Leon floated Palm Sunday, 1521, and treads the sands once pressed by the feet of weary Huguenots seeking, like the Pilgrims, a place where they might worship and be free—there is enough to stir the coldest heart or waken the dullest imagination.

There is here such a strange commingling of the old and new; such an admixture of old-time elegance and ease with Yankee bluntness and push; such a contact of nations; such a nearness of Mexico and the Indies; in a word, such a crowding together of questions relating to the future destinies of peoples and tongues that one finds himself speedily absorbed by them.

Overshadowing all others is this one of a nation within a nation, distinct, yet numerous; in its infancy, yet enjoying citizenship; ignorant and weak, yet rising to intelligence and power by the discipline of self-care and the responsibility of home building;

exhibiting in individuals, and communities developing under favorable circumstances, rare powers, and thus revealing the heights to which the race may attain; a people numbering seven million souls, and having 2,147,000 who can neither read nor write, with a school population of 1,920,187, and a school enrollment of 800,000, and an actual attendance much less. With the dangerous tendencies born of savagery and slavery still lingering in the secret fountains of life; religious by nature, yet needing careful and constant instruction in the rudiments of a healthy faith and practice; rejoicing in the sensational and emotional, and needing to be taught how to appreciate and profit by the study of the word of God, and to measure their experiences by its standards. A large proportion are Church members, but a still larger proportion are not; and by the common races weaknesses are exposed to failure when they come into contact with the seductive temptations through which thousands of more highly favored people go down to ruin. There are possibilities of degradation and brutality, glimpses of which can be obtained about the mines and on the levees, which make one shudder.

To aid the individuals of the race to make the best of the untoward circumstances about them, to inspire them with higher ideals of life, to teach them to so train their children as that all the possibilities of the race may be developed, to help save the nation from the terrible results of ignorance and crime —these are motives that should bring into immediate and vigorous action all the force adapted to that end within the reach of the Church. Among these agencies there is none more available or more likely to yield an immediate return than the Sunday-school. There is hardly any other more neglected. There are 2,500,000 colored children in America under ten years of age, and 115,000 of these are in the Sunday-schools of the Methodist Episcopal Church. From such data as are accessible it does not appear that more than 500,000 are in the Sunday-schools of other denominations. Making a large allowance for errors, there are 1,600,000 colored children under ten years of age who do not attend Sunday-school. There are churches in the cities with large memberships of 400 to 2,000, and a Sunday-school enrollment of less than one fourth their membership. There are large country communities where no schools have ever been organized, and some of the purely colored denominations do not favor Sunday-schools, or make any effort to organize them, save where competition compels action. Many of the schools reported are such only in name, and need almost every thing in order to make them effective.

There are three principal reasons for this lack of interest: First, some of the preachers and many of the Church officials regard the Sunday-school as an innovation, and so make no effort to secure a place for it or encourage attendance. Second, there are as yet but few who are capable teachers. The majority cannot read, know but little of the Bible, and have the crudest notions of the duties and responsibilities of the Christian life. Others, who would do fairly well, knowing that some in their classes will be able to read better than they, refuse to serve. Thus pastors who believe in the Sunday-school, and would be glad to use it, are hindered because they are unable to secure teachers. Third, the great difficulty, after all, is the indifference of the people. Adult Church members do not go, and so, of course, few adult non-Church members can be induced to go. Parents do not seem to care much whether their children go or not, so thousands remain at home or wander about the street on the Sabbath. It might be added that there is almost a total lack of appliances for successful Sunday-school work. There are now on my table some thirty applications for aid, and nearly all of them report no library books, no Bibles, no singing books, no papers.

Among the white population, save in the cities and wealthier rural sections, there is almost as great a demand for missionary effort. In few of the cities is any thing being done in the way of active missionary effort. The churches are merely caring for their own, while to thousands Sunday is a holiday crowded with temptations to a wicked, abandoned life.

In the newly-settled portions of Florida, Texas, and Arkansas there are whole counties with hundreds, if not thousands, of people in them without any religious service; while from the mountains of Tennessee, Kentucky, and the Carolinas comes a most urgent plea for aid.

Mexico, South America, the Indies, and Africa can be reached through the South. What opportunities are here! What promise of large returns! Vigorous measures, pushed by enthusiastic, devoted men and women; thousands of dollars used in scattering the most attractive and effective Sunday-school literature; local conferences, institutes, conventions, assemblies, with the baptism of the Holy Ghost, will turn the desolation and poverty of this fair Southern land into the rich and abundant fruitage of the garden of the Lord.

The Growth of the Normal Idea.

BY J. L. HURLBUT, D.D.

THE Normal Idea in relation to the Sunday-school means training for workers and increased efficiency in work. Whoever enters upon a definite line of reading or study, with the end in view of making himself a better teacher, is a Normal student, whether he pursues his work alone or in a class, whether he follows a course marked out by an instructor or chosen by himself. There can be no doubt that at present far greater attention is given to equipment and preparation of teachers, and vastly more work done in this department, than at any time in the past of the Sunday-school. Twenty-five years is but a short period in the history of any great movement, but it has witnessed a change which is scarcely realized, even by those who have participated in it.

Twenty-five years ago the name of a Normal class was practically unknown in the Sunday-schools of

America. Not fifty teachers could be found who had taken a systematic course of instruction for their work. The need of training was felt, plans were talked about and printed; but it is not known that there was a single Sunday-school in the land with an organized class for the training of teachers in general knowledge of the Bible and the elements of teaching. We turn from the recent past to the present, and can safely say that there are now three thousand teachers who have taken a systematic course of Normal study. They are not all "masters in Israel" in Bible knowledge, nor are they all skilled and successful teachers. Their studies may not have been profound; but they have taken a definite course, and passed examination upon it, and in that measure are the better qualified for their work, and the more efficient in it. And every year adds hundreds, if not thousands, to their number. Without a doubt, in less than six years one thousand students a year will have completed the course of the various Normal classes.

The Assembly is another illustration of the growth of the Normal Idea. Ten years ago Chautauqua, the mother of assemblies, held its first session, with Normal work and the training of Sunday-school teachers as its prime object. It alone has graduated nearly fifteen hundred Normal students, not including the Sunday-school workers among the four thousand C. L. S. C. graduates. And the promptness with which "the Chautauqua Idea" was taken up every-where, and assemblies, congresses, and parliaments arose throughout the continent, attests the eagerness of Sunday-school workers for knowledge, and the demand for more thorough teaching. Last summer more than twenty assemblies were held between the St. Lawrence and the Golden Gate, and in every one the prominent feature was the preparation of Sunday-school teachers for their work. Not less than three or four thousand people attended the Normal lectures and classes in these assemblies of last summer.

We present another evidence of the advancement of the Sunday-school work in the increasing number of teachers' meetings for the study of the Sunday-school lesson. It is true that some schools used a uniform lesson in all classes, and maintained teachers' meetings for its study, not less than thirty years ago; but they were few and far between. Now there is one class of twenty-five hundred people every week in Boston; another of twelve hundred in New York; large union gatherings are held weekly in most of the cities; the teachers' meeting is a feature in every convention and institute, and thousands of schools maintain it regularly. It is a low estimate which considers fifteen or twenty thousand people attending teachers' meetings for lesson-study at the present time. All this is a part of the development of the Normal Idea.

The book-store affords an incidental test of the efficiency of Sunday-school work, by showing the demand for literature in this department. Some time ago a minister inquired at the largest store in New York for the sale of theological and biblical works for a commentary upon a certain book in the Bible, desiring to use it in the preparation of his Sunday-school lesson. He was informed that every copy of every expository work on that part of the Bible had been sold. It is well known that the demand for well-bound hand Bibles, with maps and helps, was never so large as now, and is constantly increasing. The *Publisher's Annual* will show that the number of works published yearly in the department of religious and biblical knowledge leads all others, even novels. These are sure tokens that the Sunday-school of the present is a *school*, with better trained teachers and a higher grade of instruction than at any previous period in its history.

The Methodist Sunday-School Superintendent as an Officer of the Church.

BY REV. J. E. GILBERT.

The Sunday-school is one department of the Church; hence, its superintendent is an officer of the Church. With some this is theory and logic; with Methodists it is fact and law. Over all the interests of each local *ecclesia* presides a resident *episcopos*, or pastor, appointed annually by a general supervisor of the general Church. Under the pastor, and over the school section of the Church, is the superintendent, elected by the Sunday-school Board, approved by the Quarterly Conference, becoming thereby a member of each body.

The superintendent's more particular duties, implied and prescribed, are these: First, to classify the pupils, assign the teachers to classes, supervise the work of other officers, maintain order, and conduct the exercises of the session; second, to nominate new teachers to be elected by the Sunday-school Board; third, to assist in deciding what books and papers shall be used; fourth, to report the condition of the school to the Board and Quarterly Conference, and participate in the business of both. The form and manner of this last-named service he may determine for himself; but, by making an exhibit of his department to the bodies from which he derived his trust, he acknowledges his accountability, and, by uniting in Conference, he manifests his interest, confesses his need, contributes his ability, and assumes his privilege. In performing the second and the third duty, he acts always with others, sharing great responsibility, that of determining the character of the teachers and literature of the school. In the first of his duties he is quite independent, subject only to instructions from the Board.

It thus appears that the superintendent is both a counselor and an executive. He carries his experience and opinions into the Committee on a single point; into the Board on all school matters; into the Conference on all interests of the society. This is not merely his privilege, it is his duty. He is supposed to have information which is needed, without which the wisest conclusions cannot be reached; which, therefore, he may not withhold.

His views are not to be trusted alone; they are to be compounded with the views of others. The result will be rules of action. From such counsel he returns to service, vested with important powers, but confined within definite limits. Materials have been placed in his hands to be wrought into a symmetrical whole, and that whole must be part of a greater unit. As a subordinate officer he must bring the Church ideas into the school, and direct the results of the school into the Church. For that purpose he went into the counsels of the Church and returned to his desk.

In attempting his obligations the superintendent must remember the school duties of his superior, the pastor. Numerous and difficult, clearly stated in the Discipline, those duties are part of the pastor's commission, part of the episcopal prerogative and service assigned to him in his appointment. They precede, accompany, and supplement the duties of all others in the school. To a very great extent they condition the success of superintendent and teachers. Hence, they must not be ignored, opposed, or abridged, but understood, appreciated, and encouraged. If the pastor is somewhat indifferent, timid, indolent, or uninformed, it may be proper for the subordinate to suggest and urge what the Church law requires, thus winning him to his place and work. And the superintendent should also consider that the entire society, and even the connection, has a claim upon him as a Church officer, their representative in one field of their operations; that, in consequence, he is not only obligated to some extent to do their will, but by his character, spirit, and conduct to commend them to the young; that what he does is for or against them; that failure or success on his part results in loss to Methodism.

The superintendent may be prepared for his office in four ways. He may study the laws and recommendations of the general Church, especially those that concern his department, as found in the Discipline, in the legislation of the General Conference, in the communications of the Bishops, in the publications of the Sunday-School Union, and the utterances of its Corresponding Secretary. He should confer frequently with his pastor, who represents the general Church, who is supposed to be familiar with its teachings and government, prepared to explain and adapt them to the local needs. He must acquaint himself with the constitution and by-laws of the school, the resolutions of the Board, Committee, and Quarterly Conference. He ought to examine the whole subject of Sunday-schools in all its bearings, denominationally and otherwise, by the best helps at his command—books, papers, conventions, institutes—knowing always the latest and best, and daily advancing toward a higher ideal.

These things being admitted, it follows that the superintendent is the chief lay officer of the Church. The stewards and trustees are elected by the Quarterly Conference, upon the nomination of the pastor, to supervise temporal things and legislate in the body that elected them. The class-leaders are appointed by the pastor, to supervise the spiritual interests, and unite with stewards and trustees in legislation. But the superintendent is elected by those among whom he works, confirmed by stewards, leaders, and trustees, and set to a wider field of service than any of them. His voice may be heard in a greater number of centers of influence, and his doings may touch a greater number of persons. He is the pastor's helper, the teacher's leader, the parent's friend, the child's pattern, the school's head. He carries the Church of the present down to the Church of the future; he leads the Church of the future in its quest for Bible knowledge. Such a man ought to be selected with great care, inducted to his office solemnly, sustained in it prayerfully, dismissed from it only when a better can be found. He ought to have no other office; this requires all his powers. And he ought to be wise, and strong, and good.

Educated in the Sunday-school by the Bible.

BY REV. JOHN WILLIAMSON, D.D.

The supreme need of our world is good people. It would be well if men and women were intelligent, refined, healthy, and wealthy; and yet these would fail to grant to our poor humanity millennial grace. Intelligence without goodness is pride; without goodness refinement is deception, health is lust, and wealth tyranny. This world is not an easy one in which to live. It is not so because its winters are cold, its summers torrid, its winds dangerous, its plagues desolations, and its unanticipated mortalities crushing, but because its inhabitants are not good. Is there a sure way to make the people good? Can the supreme need of our race be realized? and the leading solicitude of the thoughtful quieted?

I am overjoyed to be able to answer all in the affirmative. The wisdom of a tender Providence has furnished the sovereign expedient—our immediate and immortal future now in the Sunday-school, and being educated by the Bible as the sole text-book! This fact is our brightest national glory. It assures us of a good to-morrow. It crowns our day as the leading one in human history. The millennium is thus upon us.

Goodness is not natural, as intelligence is not. It must be learned. An authoritative text-book and a competent teacher are needed. The Bible is that text-book and the Sunday-school that teacher. Really, religious people are sometimes not very good, because biblically uninstructed; but biblically instructed ones, when they become religious, are always good, and all honest students of the Bible find among its treasures the new, religious heart. The divine promise is that the Holy Spirit shall take of these things of Christ, and all the contents of the Bible are "the things of Christ," and show them unto us. So, then, the one thing to be done to get our honest generation divinely illuminated, intelligently religious, or good, is to get it to study God's word. The Bible school of the Church is our honest

generation's chance, not to learn how to *act* good—for this is mere politeness—but to learn how to *be* good, which is religion.

Thomas Arnold, of Rugby, gained a peculiarly enviable immortality of reputation as an educator, not by his scholarship, subsequent glory as a professor at Oxford, or by authorship, but by giving to his race an immortal definition of education—the training of man's powers of reason, conscience, and piety toward perfection.

If this be true, goodness is the largest share of character, which is destiny; and, as a matter of scientific authentication, the honest study of the Bible will make human character good, and, inferentially, destiny glorious. Childhood and youth, let it ever be borne in mind, are the suitable ages to learn, and the Sunday-school is practically the only chance these impressible years have to learn to be good out of the Bible as the text-book.

What are some of the characteristics of the biblically educated?

1. *They cannot but be intelligent.*—One can be well-informed without being intelligent, and intelligent without being well-informed. The boys and girls of our village schools are better informed than Socrates, but scarcely as intelligent. An intelligent mind is one that has been thoroughly and progressively exercised upon questions of the highest quality. All accord to Bible reflection the quality of pre-eminence.

2. *They are truly scientific.*—That is to say, they propose to determine facts by experiment, and not superstitiously by reflection. They are genuinely Baconian; they are ardent, enlightened disciples of the inductive method. The New Testament is a grand text-book of the "inductive philosophy." Infidelity is anti-Baconian—utterly unscientific. It belongs to a wasted philosophy, settles no fact scientifically or by experiment, and is practically pre-eminently useless.

3. *They are sure to be good.*—If a student of the Bible is in earnest he will be savingly enlightened, according to divine assurance.

4. *They are usually spiritual.*—A spiritual soul is one that glows with a continual consciousness of personal and full salvation, and is being religiously sustained, nourished in God's chosen way upon a daily diet of the word.

5. *Their hopes are almost always optimistic.*—"All things work together for good to them who are in Jesus Christ," is the justifying philosophy of holy optimism. On such material the Bible student is reared. Biblical optimism is delightful consciousness, royal companionship, radiant future.

That one may be educated by the Bible he must be—

1. *Honest.*—An honest student desires to find the truth, will identify it as the truth when he finds it, and will submit to it as to the truth as soon as he thus identifies it.

2. *Thoughtful.*—The costliest gems are hardest to get. Valueless truth is self-obtruding. Let no one expect to study God without effort. God's word, like his Person, is often inexplicable. If anywhere in scientific study brains are needed it is in gaining a knowledge of God's word.

3. *Serious.*—Frivolity is less admissible here than in the higher mathematics. Deity, duty, and destiny are the themes of which God's word treats, and unless we approach such an august trinity in great seriousness we need not hope for success.

4. *Industrious.*—God's word puts a premium upon industry. It cannot be mastered by once reading it. It is as profound as the nature it in part discloses. A lazy Bible-student is already an infidel.

5. *Practical.*—He must practically test its truth as he theoretically acquires it. The word of God is food to the hungry, water to those athirst, companionship to the lonely, and conscious and richly compensating salvation to all.

To educate others in the Bible its teacher must be—

1. *Biblically educated.*—The accidental communication of any knowledge, though not unprecedented, is quite unusual. Surely an education is necessary for an educator. How many vainly seek to teach the word of God in the Sunday-school without having learned it!

2. *Experimentally assured of its truth.*—The test of Bible truth, if not of all truth, is experience. No teacher can effectively communicate to another what he does not himself not only understand, but possess.

3. *A practical illustration of its value and its power.*—A pupil in Bible study, as in some other things, will remain skeptical as to its value until convinced to the contrary by observing its blessed effect upon his preceptor.

4. *Enthusiastic in his work.*—It is not the size, weight, or shape of a rifle ball, but its frightful enthusiasm, that makes it such an alarming projectile in war.

5. *Liberal in his outlays as it directs.*—The successfully experienced Bible teacher joyfully makes all of its appointed sacrifices. If any part of the price is withheld his pupils will detect it. He must thus in person be as good as the Book he would teach.

The Church and the Sunday-School.

BY J. C. W. COXE, D.D.

THE right theory as to the relations of the Church and the school has won its way to general acceptance. That practice falls short of theory is inevitable. We rarely reach our ideals. Yet the ideal measures the actual. Achievement never surpasses aspiration. A sound creed is an incentive to an upright life. Correct theory is essential to successful practice. The vast strides in Christian activity in our day are due to wise thought, which has inspired both diligence and devotion.

We yet need reminders of the things that are excellent. We must have "line upon line" before we all come to the truth. We are slow to learn,

and need both instruction and exhortation. There is call for frequent restatement of theory; there is equal occasion for frequent urging to duty.

What is our theory touching Church and school?

The Sunday-school is a phase of Church work; a form of Church activity; a department of Church evangelism. It is the Church of Christ assembled to study and teach, by the help of the Holy Spirit, the word of God. It is the Berean aspect of Church life. Its appropriate symbol is an open book and a brooding dove—light and life. It is not an "annex," but a wing of the main structure. It is the teaching service of the Church; not "the children's hour," but the Bible hour; the time and place for the open vision into the "wondrous things" of God's law. It is not a substitute for the Church any more than it is for the home. The Church in the house is a necessity to a perfect home; the Church in the school a like necessity to effective work.

The school is the child of the Church. A churchless school is a homeless orphan; a schoolless church is a childless home. Either should be an anomaly. The child in the midst is Christ's method of teaching the Church; it is also his call to a teaching Church.

What does the Church owe to the school?

1. Personal service. All the Church should become Bereans. If the Church is a family all should meet at meal-time. If the Church is an army all should be present at drill as well as at dress parade. The "nursery of the Church" is for infants of years as well as for the infant of days. All the children will be taught of the Lord when the parents are devoted and intelligent enough to teach them.

2. Pecuniary support. That is a vicious parsimony which compels the school to support itself. It puts a premium on selfishness, and mortgages the future to support a penurious present.

What, in turn, does the school owe to the Church?

1. Regular attendance upon the preaching service. For this there is and can be no substitute. "The children's Church" should be that of the fathers and mothers, and "our pastor" should feed the entire flock.

2. Active participation in worship. Young voices should join with old in hymn and prayer. The same songs should be heard in Church and school. The volume of praise should be as the sound of many waters.

3. Intelligent sympathy with all the aggressive agencies of the Church. Relieved of the burden of self-support, the streams of charity should flow full and strong in every channel of Church benevolence.

4. Early consecration to membership in the Church. The work of the school should mean conversion, Christian culture, the development of Christian character and life. "Those that be planted in the house of the Lord shall flourish in the courts of our God."

These conditions being met, the school will be the Church at work, and the Church will be the school at worship.

In the good time coming three services on the Lord's day will mark and confirm the unity of all Church interests:

1. The teaching service, in which all, old and young, will gather for reverent, earnest, intelligent, thorough study of God's word.

2. The preaching service, at which all again will be found, when the truth before studied will be authoritatively expounded and applied as God's rule to govern man's duty and life.

3. The prayer and praise service, marked by freedom and fervor, by spirited song and spiritual supplication, a service of social worship, hearty, devout, general; a time of garnering fruit and binding the sheaves. Then "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed;" and their common joy shall be "like the joy of harvest."

The Sunday-School Cause and the Theological Seminary.

BY W. MASLIN FRYSINGER, D.D.

WHAT are our theological seminaries for? I do not ask the question as indicating that I am skeptical as to their usefulness, but to call attention to their importance, which, I think, is not sufficiently appreciated. From the days of the Hebrew prophets until now theologians have molded the morals of men and shaped the destinies of nations. Our own country wonderfully exemplifies the power of the pulpit. Priestly zeal, taking the shape of heroic effort, early planted colonies on our shores, animated by the spirit which would again make Rome the mistress of the world. Protestant preaching peopled other portions with Puritans, Huguenots, and Quakers, all seeking freedom to worship God. The preachers of colonial times were men of might, and the real promoters of our liberties, for they laid the foundation upon which statesmen subsequently built. During the first half century of our existence as a republic we were saved from drifting into the fanaticism of French skepticism only by the creation of a healthier public sentiment by our theologians. For another half century the irrepressible conflict between freedom and slavery kept the country in agitation, and the final triumph of freedom was owing almost solely to the fidelity of the pulpits which refused to compromise with evil, and cry, "Peace, peace!" when there could be no peace. Our future progress will depend greatly on like fidelity in the treatment of all questions of moral reform. If the evil of Mormonism is to be extirpated and marriage made more sacred; if the dreadful curses entailed by the liquor traffic are to be eradicated; if caste prejudices in society are to be broken down; if lawless conflicts between labor and capital are to be averted; if the jesuitical schemes of Romanism are to be thwarted—if, in a word, our nation is to be made a model Christian

nation, whose influence shall leaven all other nations—the Christian ministry is the active agency by which this result is to be accomplished. The morals of the nation are to be molded by men called of God to do this work, and our theological seminaries are designed *to mold these men*, so that they may faithfully fulfill their calling. They are not designed to turn out mere *school*-men, but strong *work*-men, capable of rightly dividing the word of truth, who need not be ashamed because of either a lack of learning or a want of skill—men who have been lifted up to a plain of theological thought which will put them abreast of the times, and who have been so impressed with the real nature of their calling as to make them thoroughly practical men for the times.

Now, let me call attention to another fact, that the importance of the Sunday-school is underestimated, and that it will be until it is recognized as the providential ally of the theological school—its natural as well as providential ally, we might say, for Providence, like habit, becomes "second nature." It is a question if the Sunday-school is not doing more to mold the conscience of this nation than any other agency employed for the purpose, not excepting even the pulpit. The wondrous power it is wielding is but little thought of, but it is none the less potential.

The songs of a nation are a source of moral strength. Where does our nation learn its songs but in its Sunday-schools? I do not now speak of the character of our Sunday-school hymns, but of the fact that they are the popular songs of our people, a part of our popular life, a vitalizing element in the nation, an educator of conscience, and, to a considerable extent, a conservator of theology. The heart of the nation is attuned to its Sunday-school music, be that music what it may. Yet this is the least influence the Sunday-school is exerting.

The literature of a land has more influence upon its people than its music, and literature for the young does more than any other to develop taste and conscience. There is but one source of systematic supply to meet the need of our young people in this direction—the Sunday-school library. There is a free library in nearly every Sunday-school in the country, and where is there not a Sunday-school? In how many thousands of towns and villages of our land is this the only public library? It is safe to say that the great majority of the better class of children and youth of this country have their attention enchained for hours of every week by books thus put into their hands, and that our severely criticised and much-abused Sunday-school literature is, after all, one of the most potent influences at work in the development of American character.

The Sunday-school is anomalous in that it is a school of benevolence. As such, its influence upon the morals of the nation is incalculable. The trend of American civilization, outside of Christian institutions, is toward selfishness, and were it not for the corrective influence of the Sunday-school we could scarcely hope to cultivate a spirit of benevolence such as must characterize us as a nation before we will be fully prepared to fulfill our providential mission.

Again, most of the theology taught in the country is taught in our Sunday-schools. They are theological seminaries in embryo. They are the fields in which the popular theology is cultivated. The American home is not what it should be, a synonym for "the Church in the house." Theology is no part of the table-talk of the men of to-day, as it was with their fathers. This is owing, perhaps, to the fact, that doctrinal preaching has gone out of fashion in the pulpit. There is certainly too little systematic presentation of theological truth there. The Sunday-school has been largely shaping the ideas of our people on such subjects.

If these statements be true—if the Sunday-school is one of the greatest moral forces operating in the development of American character, and is largely giving shape to the theological thought of the popular mind—is it not evident that it should be given more prominence in the theological seminary? The facts that youth is the best period for making Christian disciples, and that the growth of the Church in the future must be from within, like that of an endogenous plant, have given prominence to the Sunday-school cause, and have compelled attention to its claims in the instruction given in some departments of such institutions; but should it not have higher recognition? Should not its possibilities be recognized and studied more thoroughly? Should not this providential network of influence and power be utilized in the fulfillment of the teaching obligation of the great Gospel commission? Should there not be such prominence given to the matter in every department of theological instruction that graduates of our seminaries would be "teachers of teachers" on this subject? With our Churches generally manned by pastors, not mere "Sunday-school men," but men prepared to give practical recognition to the claims of this modern moral force in the Church and society, what could not be done toward the uplifting of the nation to a Christian standard?

And should not this theoretical study of the Sunday-school, from a higher than ordinary stand-point, be supplemented by practical methods by which this high ideal might be realized? Why should not normal departments be added to our theological seminaries? Is it not required that a minister of the Gospel should be "apt to teach?" This is the great desideratum among ministers. Normal work is the need of the hour for the Sunday-school cause. Pastors unable to perform it are shorn of half their strength. Why should they not be prepared for it where it is presumed they obtain a practical education and equipment for their work?

Furthermore, why should laymen be debarred from a privilege of this character? Why should not "elect ladies" be admitted to such departments? There are sons and daughters of men of wealth who, merely to save themselves from *ennui*, are found in schools of art, or institutions where "accomplishments" only are taught. Why should

they not learn the art of teaching "the truth as it is in Jesus?" Is all other truth of such importance as to demand qualified teachers, and may the truth that is designed to sanctify character and save the soul be safely committed to "unlearned and ignorant men?" Such is not the teaching of the truth itself, for not only is the expression just quoted a palpable mistranslation, but "Esaias is very bold" in declaring that "wisdom and knowledge shall be the stability of thy times, and strength of salvation."

The Sunday-School as an Educator.

BY REV. W. H. KINCAID, A.M.

WITHIN a quarter of a century marvelous changes have occurred, as to the relation of the Sunday-school to the Church generally, its place and work as a part of the "household of faith." It is a "nursery" of the Church, and it is not, unless childhood and youth are a constituent part of it, as the members of the family circle. The idea that the Sunday-school was an appendage and subordinate department of Church work has exploded, and is antiquated, and belongs to the fossilized view of the ancient Jews and heathen nations, relegating women and children to obsurity in temple worship, and in domestic and public life. It is now recognized as a component part of the Church, and its vitality and success depend upon the Sunday-school; a pastor is derelict if he neglects the school; our Church embodies its interests in every grade of official sanction, from the Quarterly Conference up to the General Conference, the law-making body of the Church.

It is within the recollections of the early manhood of the writer, when certain Christian denominations, entertaining the severer views of singing in public worship, and limiting them to psalmody, through their representatives in a large city Bible board, composed of all evangelical denominations, opposed grants of the Scriptures to mission Sunday-schools, and held the opinion that the Sunday-school was a mere appendage to the Church; but higher views now exist in these bodies. The fact, doubtless, could be established that the first entering wedge among psalmodists for union efforts with other denominations, and the singing of uninspired hymns and songs, and the advanced step of introducing instruments into worship in Sunday-schools, and then in Church services, was first brought about by this so-called "appendage."

Inroads upon Catholicism, by children of Catholic parents attending Sunday-schools of Protestants, incidentally and sometimes for temporal events, not many years ago, gave an impetus to the priesthood to isolate children from these influences by giving more attention to Sunday-school instruction, and establishing week-day parochial schools, and inculcating papal views. But with all the interdicts and penalties the children and youth of Catholic parentage, in their intercommunion with Protestants, are imbibing the instructions and views of the latter. No longer the obscurity of women and children, at least in Protestant countries, of the Jewish families is enforced, and however little they sanctify our Sabbath, in many places they attest its obligation by holding Sunday-schools and using a service that is similar in form, at least, as observed in our exercises.

The Sunday-school is the underlying educational force of all the advanced steps to the unity of Christian efforts, and the obliteration of the severer dividing lines in denominations, and in toning down the harsh doctrinal tenets of Churches. It is the advance courier to unity of effort and association whenever possible; it is the vitalizing force to progressive effort in the advancing civilization of the age, in the respective denominations which must adopt or dwindle into insignificance in the brotherhood of Protestantism.

With the Sunday-school as a basis, the calling of women into active Church work, and the benevolent and reform agencies of the day, the component parts of the Church, like the family, are complete, and until this point was attained no Church, moral, or reform, for the benefit of humanity, at home or in foreign lands, was a rounded whole. Under the full-orbed consecration of childhood and youth, women, laymen, and ministers, the opening of the "latter-day glory" has commenced, and the world's redemption is assured and will be consummated.

Space is not at command to elaborate the main thought that the Sunday-school of the Methodist Episcopal Church is the primal educational force for the benevolent work of the Church, and its literature as well; no form of religious and educational effort now succeeds without its co-operation and help. Its gifts in the aggregate make the Sunday-school an important factor. It is the "missing link," the Church has discovered, to fill its coffers as well as supply its future membership. It appeared first as a factor in the missionary cause, and by organized or informal effort it is educating persons for missionaries and then supporting them. Through this channel the purses of parents are reached while other modes fail, and missionary efforts of the Churches generally center there. The aggregation of centennial offerings in 1866 for education, and the annual June collections for this cause, are recognized and felt in many ways. While provision is made through disciplinary methods for the support of the respective schools, many of them are supported by weekly collections from teachers and scholars, or the munificence of some one of the active workers, including the heavy outlay for literature. And yet, in the collections for the Sunday-school Union and Tract cause, if, instead of the pastor dividing a small "omnibus" collection for these noble objects, (so often the case,) the Church would relegate these collections wholly to the Sunday-schools of their respective charges, there would be no further complaint of a diminished fund for aiding missions and frontier Sunday-schools, and supplying tract leaflets for distribution in cities and elsewhere where this form of the "bread of life" is

needed. Many a church structure on the frontier, placed by the Church Extension Society, has been the result of direct aid from the Sunday-school, or the channel through which it has been accomplished. Even pastoral support, and the fund for worn-out ministers, and their widows and orphans, have felt the power of Sunday-schools in this respect, and the Bible and temperance cause, too.

The Sunday-school as an educator and promoter of every form of associated effort now, is merely foreshadowing the grandeur and sublimity of this element of the Church in the future. When the product of the Sunday-school becomes the membership of the Church, thoroughly educated in Bible knowledge, doctrine, and polity of our Church, and to give often and liberally to its various agencies, it will be a continuous millennium of success, and the Church, through its Sunday-school Union and literature, and the full development of the "Chautauqua Idea," will realize its strength as God designed it should do.

The Sunday-School and the Church of the Future.

BY J. H. BAYLISS, D.D.

To a very large extent the Bible-school of to-day is settling the question as to what shall be the prevailing type of religious experience in the Church of the future. Let the current Sunday-school teaching make prominent the work of the Holy Spirit upon the human heart, and impress the truth that there can be no genuine Christian experience except as one is born of God; let it magnify the subjective element in pious living, and the fact that every disciple may know that he is a child of God, and may have a perpetual song in the house of his pilgrimage, and the coming Church will be all aglow, a Church of gladness and anthems; not a mere social club, nor a mere school of morals and æsthetics, but a genuine Church of Christ, a Church "like the King's daughter, all glorious within."

Viewed in the light of the Bible and of our own Church history, there are certain elements which are so vital to Christian experience that without them Christian experience is an impossibility. Prominent among these are conviction of sin, pardon of sin, and regeneration by the Holy Spirit. Then there are certain exalted experiences which are the common privilege of the whole body of believers: such as the witness of the Spirit, entire sanctification, great joy in the Lord, and pronounced and profound spirituality. These are jewels of doctrine which lie scattered all through the treasury of the Bible.

"Enoch walked with God, and was not, for God took him." "Elijah was a man of like passions with us," but he was on such terms of intimacy with God that the Infinite Hand shut and opened the windows of heaven at this man's request. Religious feeling sighs through the Psalms as breezes through the forests. You cannot stop a moment anywhere in your journey through them without hearing the rustle of emotion. Often, indeed, it is much more than that: it is an audible sob of penitential sorrow; or, again, it is the shout of one who triumphs, and the song of one who feasts. The conversion of St. Paul was as marvelous in its manifestations as any thing ever seen at a camp-meeting.

Thus the prominence asked for the subjective element in religious experience is biblical as well as Methodistic. And it is inspiring, also. It gives birth to religious activities, and makes zeal glow like a fire. This type of experience furnishes the key to the holy heroisms of the first century, and to the almost miraculous Christian progress of the nineteenth.

Now the question is being determined in our Bible-school whether the biblical and Methodistic type of experience shall continue or not. If this theory of the Christian life is made prominent in Sunday-school instruction, and, above all, if our Bible-school workers themselves illustrate it, and thus make manifest its beauty and power, then may we look for a Church of vital godliness and of conscious religious experience when those who are now pupils become members of the Church.

If, on the contrary, our Bible-schools now are nothing more than schools of ethics and æsthetics, the Church of the near future will be one of good morals and good taste, but will not be "unutterably full of glory and of God." It may make conquests, but they will not be spiritual conquests. It may be large, but it will not be holy. It may astonish men, but it will make angels weep. And, as nearly related to the point now being discussed, the attitude of the future Church as to doubtful amusements is being determined now.

If Bible-school teachers attend operas and theaters, their pupils will attend them when they get old enough. Wine-drinking, card-playing, dancing, and worldliness among Bible-school workers now mean wine-drinking, card-playing, dancing, and worldliness in the Church of twenty-five years from now. The harvest is like the sowing. Scatter thistle-seed, and you will not gather wheat. Plant thorns, and you will not get oranges, but thorns. Plant in your Bible-schools now lax ideas of devotion and Christian morals, and your harvest will not be rigid ideas upon those subjects, but lax ones.

In like manner the Bible-school of to-day stands related to the benevolence of to-morrow. Whether, as numbers and wealth increase, there shall be increasing care of the poor and needy, of orphans and imbeciles, of foundlings and aged persons; whether charity schools and hospitals shall increase; whether evangelizing zeal shall lay increased offerings upon the altar of its mission to the nation: all this is being determined now. The Bible-schools of this last quarter of the nineteenth century have it in their power to prepare the way for discipling all nations during the first quarter of the twentieth century, because the children who now hold in their hands the lesson-leaves of the civilized world will, thirty years from now, hold the purse-strings of the civil-

ized world, and what use they will make of their money then depends very largely upon the instruction they receive now. Wrong education now will cause wrong action then: and no instruction now will result in much the same way, for men are not naturally benevolent. This is one of the things that must be taught.

I need not multiply illustrations to show how the present touches the future. To-day is solving the problems of to-morrow. It is to be feared that not all Bible-school toilers fully comprehend the dignity of their vocation and the inevitable and lasting results of their work; but results are inevitable. The harvests of husbandry are not more so. If one does his work indifferently, even that indifference itself will produce results, just as a carelessly sown field will show patches where there is no grain.

In discussing this question a margin must, of course, be left for the influence of the home. The family altar is a benediction, and the godliness of parents is a great power in molding the characters of children. Observation has satisfied me, however, that the Bible-school has, if not a monopoly of the religious instruction of children, at least a very large proportion of it. Many parents do not talk much with their children upon these topics; possibly some excuse themselves from this work because the Sunday-school is now so omnipresent and efficient; just as many, almost all, indeed, have turned over the secular education of their children to the secular school.

But that very field, which so many parents neglect, is the field upon which the Bible-school exerts all its energy. It is professedly an instrument of religious education, and if education has any meaning at all it follows, inevitably as light follows sunrise, that the Sunday-schools of to-day are determining very largely the character of the Church of the future.

It follows from all this that every element which enters into the structure and power of the Bible-school should be a subject of solicitude. Suppose erroneous doctrines creep in, the result may be a system of theology honey-combed with falsehoods and robbed of all power to bless mankind. Suppose false notions of the Christian life are inculcated now, the result may be a wide-spread experience in the Church which will be only nominally Christian, having no depth, unction, nor power; another Church of Sardis, of which Jesus said, "I know thy works, that thou hast a name that thou livest, and art dead."

It becomes a question of stupendous importance who shall give direction to our Bible-school affairs; who shall mold our literature, shape our organization, furnish our appliances; and, above all, who shall breathe his spirit through all our work. The man who stands at the head of our vast Sunday-school system, whoever he may be, if he has strength equal to his position and a just appreciation of the place of power which he occupies, as the present incumbent unquestionably has, can do more to shape the Methodist Episcopal Church of the future than any other one man in it. If he subordinate the evangelical to the ethical and æsthetic in the school which he gives us, the Methodist Episcopal Church of the near future will do the same thing; the old fire will die on our altars, and the cold glare of a formal worship will take its place. Spontaneous halleluiahs will be hushed, and worship will become more a decorum than an ecstasy. If, on the contrary, he give it a thoroughly evangelical tone, subordinating all its organization, instruction, literature, and spirit to the one divine purpose of cultivating a profound Christian experience, then will the Church of the future be all aglow with hallowed light and fire—a glory will fill it as divine as that which made the holy of holies a place of awe to ancient Israel.

As a means of molding the ideas and determining the spirit of the Methodist Episcopal Church of the near future, the position of Secretary of our Sunday-School Union is absolutely peerless. Its work is, in a sense, quiet and unobtrusive, but Church destiny is in it.

And what is said with so much emphasis of this high office may be said with more or less accent of every officer in our Sunday-school system. Every one of them is shaping the religious destiny of souls, and by so much is giving form and tone to the coming Church. There are no trifles in this work; therefore there should be no triflers.

It is neither exaggeration nor denominational vanity to say that the Methodist Episcopal Church has a very wisely arranged Sunday-school system, and one of the best series of Sunday-school appliances in existence. They are the offspring of a recognized and very fertile genius in Sunday-school work. The system and its appliances are all that we need. Let every Sunday-school worker appreciate the dignity of his vocation and the vast aggregate results which he may help to secure, and do his work with the glow and inspiration which this appreciation will furnish, and, by the blessing of God, the Methodism of the future will surpass in all respects the Methodism of the past.

Now and Then.

BY REV. JOSEPH LONGKING.

DEAR JOURNAL: Many years have passed since I first formed your acquaintance; during which you have grown from the comparative feebleness of early life to the vigor and robustness of healthful adolescence. Allow me to say, with all truthfulness, that the acquaintance to me becomes more pleasant and useful as we both grow older. You have become very wise, and when you speak, impart good matter. If you continue to improve as you have done of late years—and I know no reason why you should not with your increased and constantly increasing experience—you will make yourself a necessity to

every Methodist pastor, Sunday-school superintendent, and teacher who would be well furnished for his work. The Lord give you increase of days, increase of readers, and increase of influence!

I have just been gathering instruction from your pages; and as I did so, my mind ran back more than fifty-five years, when I enrolled myself as a teacher of babes. Emphatically it was so. "Babes," not in years only, but in knowledge. My first class was composed of some half a dozen bright youngsters who had learned their letters, and were trying to put them together to form short words, or the syllables of longer words. Was it dull work? Not to me; and not to most of them, for we entertained the ambition of being *promoted*, ere long, to a Testament class. A little patience, some perseverance, and a "good hope," did wonders for us. In due time we graduated from the spelling book to the coveted Testament, and then we entered a new world.

Those were happy days, affording plenty of encouragement and work. Our helps were few but good. We had the Bible—blessed store-house!—a concordance, Gaston's Collections, and a small Bible dictionary: not so many aids as to puzzle us to know where to find them. In addition, we had a throne of grace and a most helpful Holy Spirit to aid our infirmities. One of our most useful helps then, as now, when rightly used, (though to a lesser extent,) was a weekly "Teachers' Class," for the study of the lesson of the following Sunday. Such was its influence that a stranger coming into the school might almost certainly pick out the attendants thereon, by the greater interest and order of their classes, as compared with the classes of those who habitually neglected these gatherings. Have we advanced during these fifty years? As a general result, Yes; in a few particulars, No. The very wealth of valuable aids may—I think have—been to many a disadvantage; and this, not of necessity, but through the fault of teachers. We teachers are not so much persons of one work as we were then. The variety and interest of other engagements detract—I think largely—from the one great duty of being workers who need not to be ashamed, ready rightly to impart the word of truth. Let us, in this respect, inquire for, and take to, the old paths. The rich and abundant helps of the "now" should make teachers far ahead of the "then."

The "Holy Club" of Oxford.

BY REV. J. M. FREEMAN, D.D.

In this centennial year of the history of our Church, it may be well to note the beginning of that wonderful revival which swept through England, crossed the Atlantic, and, after the lapse of years, resulted in the organization of the Methodist Episcopal Church. There is a special propriety in doing this in a Sunday-school periodical designed "for teachers and young people," inasmuch as the founders of Methodism were young men, and, like the ancient Bereans, they "received the word with all readiness of mind, and searched the Scriptures daily."

Oxford has great attractions for the tourist because of the natural beauty of its situation, its magnificent piles of architecture, its renowned schools of learning, its libraries of rare and valuable books, and the great names connected with its history. But especially has it marked attraction for the Methodist traveler. It is the Antioch of Methodism, for here the godly band of young men who studied the word of God, and sought to regulate their lives by its teachings, were first called Methodists. As the wits of Antioch gave the name "Christian," as a term of contempt, so the wits of Oxford conferred the title "Methodist," to ridicule the methodic manner in which these young men sought to pass their daily life. They also called them "Enthusiasts," "Reforming Club," "Supererogation Men," "Sacramentarians," "Bible Bigots," "Bible Moths," "The Godly Club," and "The Holy Club."

But who were the men thus reviled, and what were the practices which raised this storm of reproach? The men were but few in number. We cannot ascertain that at any one time during the six years of their history in Oxford they numbered over twenty-five or thirty, and very often a half score or even less would have represented them all. They were fellows and students of different colleges connected with the great University. Without neglecting their scholastic duties, they spent two hours a day in private prayer; they visited the poor, the sick, and the prisoners; they gave freely of what little they had to help the needy; they received the Lord's Supper once a week; they sought to induce the ungodly to attend religious services, and to lead a religious life; they met every night to confer about their work, and to study their Bible, especially the Greek Testament. Their methods and aims resembled those of the "Religious Societies" begun by Dr. Horneck, in London, fifty years before.

The central figure in this little group of young men, or the "Curator of the Holy Club," as the wits nicknamed him, was John Wesley. For fifteen years of his early life he was associated with Oxford; first as a student in Christ Church, and, after graduation there, as a fellow in Lincoln College. He was elected to this fellowship when only twenty-three years old. He was a slender young man, short of stature, with pale face and long hair. With health by no means robust, he had an iron will, an unflinching courage, and a determination to make the most of his time. Thus, when entering upon the duties of his fellowship, he said, "Leisure and I have taken leave of one another." But, better still, when he found himself separated from some of his frivolous friends of Christ Church, he determined to change the course of his religious life, and "resolved to have no acquaintance by chance, but by choice." Such a man was a fit leader for the "Holy Club."

Yet not to him, but to his brother Charles, five years his junior, belongs the credit of originating

the little band. It was while John was absent in Epworth and Wroote, as his father's curate, in 1729, that Charles, then only twenty-one years old, proposed the plan to two of his fellow-students, Morgan, of Christ Church, and Kirkham, of Merton; so that, when John returned to Oxford in November of that year, he found the three already engaged in their godly work. He immediately joined them, and naturally gravitated to his place as leader.

This leadership he retained until he left Oxford for Georgia in 1735. After this the organization gradually dwindled, but its influence remained, for its members, scattered as they were, carried the sacred fire with them, though some of them in after years lost all interest in the cause. Among those who afterward became noted we may mention Broughton, Hervey, Clayton, Gambold, and Ingham. One of the last to join was the most wonderful preacher of them all, George Whitefield. His zeal never flagged, and the precious influences of his Oxford college-days continued with him to the last. We must not fail to allude, in passing, to the help which the band received from the advice and counsel of the venerable father of the Wesleys, and of their clear-headed, godly mother.

In their meetings for study and for prayer God was preparing these young men to awaken a slumbering Church, and to arouse a skeptical and depraved nation. True, some of their doctrines and some of their practices were not of a character which we can now commend; of their erroneous tendencies no one was more fully convinced than John Wesley himself in after years. But the fact yet remains that this noble band were seeking after a better life, sometimes groping in the dark, it is true, yet always seeking, and ever looking to the word of God for light, and to the Spirit of God for power. And, as the years sped on, the light and the power came, until all England was stirred and quickened with a revival such as had not been witnessed since apostolic times.

It must not be forgotten that this revival began in a literary institution, and among literary men. These men were diligent students of their college text-books, but, most of all, they prized "the wisdom that is from above." As Methodists, we should be unmindful of our origin were we to fail rightly to appreciate the value of education, or the importance of revivals of religion in our schools of learning. The history of the Methodist Episcopal Church shows that the spirit of sound learning has been fostered among us, until we have now connected with our Church nearly one hundred and fifty schools of various grades. In all these schools the religious element largely prevails, and revivals are of frequent occurrence, showing that the original Oxford fire continues to burn in the hearts of the young Methodists of the present generation.

The Methodist visitor to Oxford still gazes with interest on the massive walls and stately towers of the college of Christ Church, with its grand hall and broad staircase and richly carved ceiling; its varied apartments and vast quadrangles. He sees the wide-spread meadow stretching in the distance like a carpet of green velvet, and reaching to the river; and the famous "Broad Walk" inviting him to a ramble under the friendly shade of its stately trees. He listens to the chimes of the college bells, and hears the celebrated "Great Tom" strike the hours. As he looks and listens he is thrown back to the time when the youthful Wesleys and others of the Oxford Methodists trod these halls and paced these walks. A ten minutes' walk to the north of Christ Church brings him to the narrow Turl Street, where, on the corner of Brazenose Lane, he finds Lincoln College, and his interest is immediately heightened. Here is the chapel, small, yet beautiful, rich in cedar-carving and rare, old stained-glass windows, and here the pulpit where the young tutor, whose name has since become famous, once stood and preached. You cross the quadrangle, small compared to what is to be seen at Christ Church, and the courteous janitor leads you up a flight of stairs, turns a key, and you are in "Wesley's room," as it is still called. Changed it must be in appearance since he left it in 1735, yet in size and form the same. It is about fifteen feet square, well lighted, and pleasant. Here the "Holy Club" often met, and talked and planned and prayed. How many supplications have gone up to Heaven from this room and from the diminutive, cell-like bedroom adjoining! The college wits of that day little thought that there were among those whom they ridiculed men who should shake the world; but God knew, and the world yet throbs with the mighty pulsations of their apostolic labors and their godly lives.

The lesson our Sunday-school teachers may learn from Oxford, to practice in this centenary year, is threefold: Study the word of God; be faithful in labors; be instant in prayer.

An Ingenious Device.

Let me ask you, Mr. Editor, what you think of the following as an item in Sunday-school work. In a sch ol where I held quarterly meeting last Sabbath, among very many commendable qualities, such as school all winter, abundant supply of *Lesson Leaves*, twenty-five *Advocates*, twenty-five *Temperance Banners*, best of order, not one spectator, (all such have been driven from the school,) all teachers and officers present, (and it was a rainy day, roads fearfully muddy, etc.,) the superintendent has established a post-office box, a neat pine box. All officers, teachers, and scholars are invited during the week to select from papers articles they have read, and that they think would be of interest to some one else who may not have such papers, cut it out, put it in a neat envelope, and next Sabbath following place it in the box addressed to the person for whom it is intended. A postmaster, appointed by the superintendent, takes them out, and after the lesson, when other papers are being distributed,

these are handed to the persons addressed, and are not opened until at home.

It impressed me quite favorably.

1. All became interested in others.

2. It causes a careful examination of the papers taken in the family.

3. It causes special interest in behalf of some children and young people whose parents are not religious.

4. All receiving such selected articles are not only greatly pleased, but sure to read and preserve such articles.

5. The children and older ones making such selections form the habit of discrimination, and of carefully addressing in a neat envelope (all of them, about two dozen, that I saw were white) to the person for whom designed.

The superintendent had me promise to contribute articles by sending, and on my promising to do so, and asking him for names of old and young, he gave me a list of about eighty-five, that I am to select for and mail to their names; and no doubt many of those young people and children will never forget that the presiding elder sent them an article through the Sunday-school post-office. I don't think, under the careful supervision of that school, there will be any abuse of this plan for sending any curt or improper items for intentional criticism or wounding the feelings of another.

This school is located at Stone's Crossing Post-office, Johnson County, Indiana. The plan is new to me, and I can see how it can be promotive of much interest and profit. What do you think of it?

Indianapolis, Ind. JOHN K. PYE.

A Centennial Retrospect.

The Progress of Methodism and of Christianity during the Past One Hundred Years—1784–1884.

BY REV. D. DORCHESTER, D.D.

THE century which comprises the entire history of the Methodist Episcopal Church is the most remarkable for Christian progress of all the Christian centuries.

Forty-five years (1739–1784) comprise the period from the origin of Methodism in England to the organization of the Methodist Episcopal Church in the United States. At the latter date Methodism had been planted in this country eighteen years, (1766–1784,) but it existed in scattered, unorganized forms, without ordained ministers and sacraments, under the general, but very limited, supervision of Rev. John Wesley.

At the time of the formation of the Methodist Episcopal Church, in 1784, the followers of Wesley in the whole world were very few.

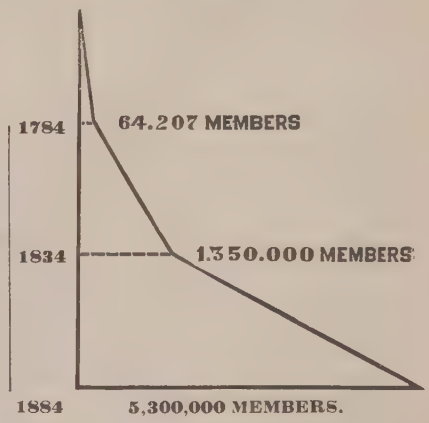
	British Isles.	United States.	Total.
Itinerant preachers.....	197	83	280
Communicants.....	49,219	14,988	64,207

There were only 72 circuits in the British Isles, and 46 in America, between North Carolina and the Hudson.

The growth of Methodism since 1784 is one of the marvels of ecclesiastical history. The following diagram will illustrate it.

DIAGRAM I.

GROWTH OF METHODISM IN THE WHOLE WORLD.*



In 1834 the itinerant preachers of Methodism in the world were 5,800, and the communicants 1,350,000.† In 1884 there were in all the world 34,000† itinerant preachers, about 79,000† local preachers, and 5,300,000† communicants. The statistics of Methodism,* prepared with great care, in 1880, showed—

	Ministers.	Com'cants.
In North and South America..	27,220	4,008,150
In all Europe.....	5,375	920,632
In Asia.....	315	13,517
In Africa.....	177	51,657
In Oceanica.....	435	75,153
Total.....	33,522	5,069,109
In 1860.....	17,200	2,818,414
Increase in twenty years.....	16,322	2,250,695

The total communicants of several other denominations in the whole world in 1880 were as follows:‡ Baptists, (all kinds,) 2,938,673; Presbyterians, (all kinds,) 2,578,707; Congregationalists, 896,742; Moravians, 43,754.

After the great Southern schism, in 1844, the Methodist Episcopal Church was left with 644,099 members; in 1883 it had 1,782,190.§ Its present educational exhibit is 92 classical seminaries and female colleges, 43 colleges and universities, 9 theological schools, 26,483 students in all these institutions, and an educational property amounting to $7,432,860.

The same branch of Methodism had, in 1883, 18,741 church edifices, an increase of 589 in the last year; 6,607 parsonages, an increase of 383 in the last year, with a total valuation of $79,238,085.

* Including all branches of Methodism.

† Close approximations.

‡ For fuller exhibits see *Problem of Religious Progress*, (Phillips & Hunt.) pages 572–576.

§ Its entire communicants.

The Sunday-school statistics of the Methodist Episcopal Church for 1883 were as follows:

		Increase last year.
No. of Sunday-schools.....	22,503	1,602
No. of officers and teachers....	241,861	17,194
No. Sunday-school scholars...	1,691,065	61,707
Total officers, teachers, and scholars.....	1,932,926	78,901

The two Book Concerns have a net capital of $1,500,000, and the total sales of both, from 1844 to 1882, were $35,511,321 41. The official periodicals of the Church have a circulation of 1,597,626, with 30,623,118 total copies in a year. Besides these, 235,119,746 pages of books and tracts are issued in a year.

Such are the encouraging exhibits of the growth of Methodism as a whole, and of the Methodist Episcopal Church also. Methodism, less than one hundred and fifty years since its birth in England, has, with over twenty millions of adherents, come to be the largest religious force in the world, except the Roman Catholic Church.

During the brief period of its existence, Methodism has been a most potential religious factor, contributing largely to the new era of religious progress which has made the last century so much brighter than the preceding centuries. Eminent writers outside of Methodism have freely declared this. Isaac Taylor said that the Established Church owes to the Wesleyan movement, "in great part, the modern revival of its energies." "By the new life Wesleyanism has diffused on all sides it preserved from extinction and reanimated the languishing Non-conformity of the last century, which, just at the time of the Methodist revival, was rapidly in course to be found nowhere but in books." Leckey said, "It incalculably increased the efficiency of almost every other religious body." "It has been more or less felt in every Protestant community speaking the English tongue." Dean Stanley and others have similarly spoken. Some of the evidences of this progress will be interesting.

NOMINAL CHRISTIANITY.

In 1784 the nominal Christians in the world were not far from 185,000,000, but in 1884, according to the best estimates, they cannot vary much from 440,000,000, an increase of 255,000,000 in the last one hundred years, exceeding any other equal period in the history of the world. [See Diagram II.]

	Nominal Christians.	Average increase per century.
500.....	15,000,000	3,000,000
1000.....	50,000,000	7,000,000
1500.....	100,000,000	10,000,000
1700.....	155,000,000	27,500,000
1784.....	185,000,000	45,000,000
1884.....	440,000,000	255,000,000

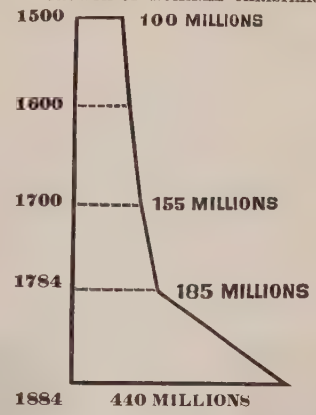
In the last one hundred years Christianity has gained 70,000,000 more nominal adherents than in all the 1784 previous years.

CHRISTIAN GOVERNMENTS.

Not long ago many governments were unfriendly to Christianity, and the Church offered many prayers that doors might be opened for the Gospel, but in the last one hundred years Christianity has gained very wonderfully in its civil sway, and now about one half of the population of the globe is under Christian governments.

DIAGRAM II.

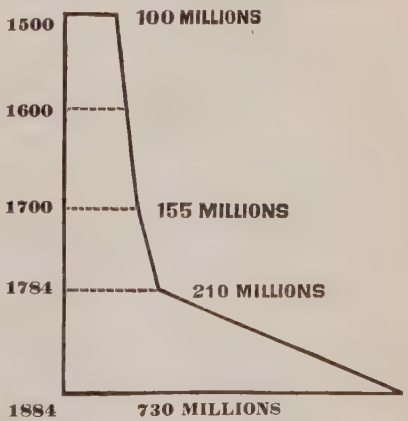
GROWTH OF NOMINAL CHRISTIANS.



	Populations under Christian gov'ts.	Average increase per century.
1500.....	100,000,000	.....
1700.....	155,000,000	27,500,000
1784.....	210,000,000	70,000,000
1884.....	730,000,000	520,000,000

DIAGRAM III.

POPULATIONS UNDER CHRISTIAN GOVERNMENTS.



One hundred and eighty years ago the Grand Seignior, the Sophi, and the Great Mogul were the most potent arbiters of the destinies of nations. Nearly all of Asia and of Africa was under Pagan and Mohammedan sway, and the mighty worlds of Australasia, Polynesia, and the Indian Archipelago lay in the undisturbed slumbers of savagery and superstition. Scarcely four hundred thousand Protestant colonists occupied both American continents. Great Britain and her colonies did not then number more than ten millions of people;

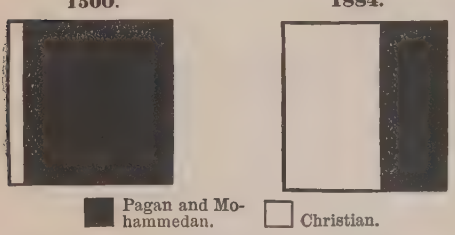
now she comprises a population of more than three hundred millions under her civil sway. Of the 730,000,000 people under Christian governments, 450,000,000 are under Protestant governments.

CHRISTIAN AREAS.

In the year 1500 only 3,777,783 square miles of the earth's surface, or seven per cent., were under Christian governments; and 48,284,617 square miles were under pagan and Mohammedan governments. In 1884, 19,624,555 square miles are under pagan and Mohammedan governments; and 32,419,915 square miles, or sixty per cent., under Christian governments.

DIAGRAM IV.

AREAS UNDER CHRISTIAN GOVERNMENTS.



In the year 1500 there was no Protestant government. In the year 1884, of the 32,419,965 square miles under Christian governments, 14,377,187 are under Protestant governments; 9,314,305 under Roman Catholic governments, and 8,778,123 under Greek Church governments. Changes now going on will transfer many more millions of square miles, in a few years, to Protestant governments.

SUNDAY-SCHOOLS

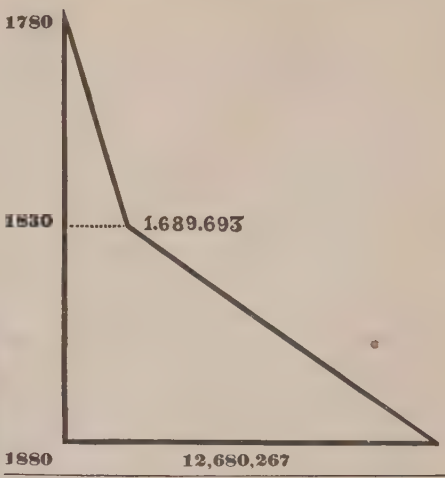
date their origin from 1780. The centennial of the Methodist Episcopal Church, therefore, almost exactly synchronizes with the centennial of Sunday-schools. At the end of the first half century of this institution, in 1830, there were in all the world 1,689,693 Sunday-school scholars; in 1880, 12,680,267, besides officers and teachers. But these belong to the evangelical Churches only. Probably the total Sunday-school scholars, officers, and teachers, of all religious bodies, in 1884, would not fall much short of 18,000,000 in the whole world. Of these one single branch of Methodism—the Methodist Episcopal Church—has about 2,000,000. What a religious product, 18,000,000 of Sunday-school members, besides a vast enginery of appliances, in a single century! [See Diagram V.]

FOREIGN MISSIONS

were only a little more than feebly incepted one hundred years ago. The 125 years prior to 1785 was the darkest period since the days of Luther. Christianity was reduced to a minimum, and the only form of it which was not aggressive was Protestantism. Prior to 1790 only three small Protestant missionary societies existed. From 1790 to 1800 five of the great societies were organized; 1800–1830, sixteen more; from 1830–1850, thirty-three more; and now there are seventy-five foreign missionary boards, besides numerous subsidiary organizations.

DIAGRAM V.

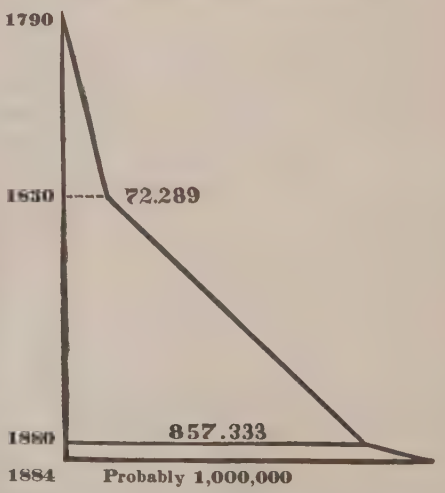
SUNDAY-SCHOOL SCHOLARS.



In 1830 the converts enrolled as communicants in the various foreign missionary stations of Protestantism, in the whole world, were 70,289; in 1880 they numbered 857,332, no data from many stations being available. Probably in 1884 they do not fall short of one million.

DIAGRAM VI.

FOREIGN MISSION COMMUNICANTS.



Such are some of the remarkable advances of Christianity during the century which comprises the entire history of the Methodist Episcopal Church. It has been the greatest revival century, the greatest century of moral achievements, of Bible study, of pecuniary benevolence, of religious literature, of heroic self-sacrifice, of lay activity, of Christian missions, of all the Christian centuries. It is a grand advancing age in which to live, and labor for God and humanity. How great the privilege to live in such an age! How great the duties devolving upon us!

The Library.

EVERY Sunday-school library ought to be a great educational force working in harmony with the other departments of the Sunday-school. It should aim at the conversion and edification of the scholars. The librarian, therefore, should be one of the most competent persons in the school. He should be thoroughly in sympathy with its objects. He should be heartily sustained in all legitimate efforts to do his work effectively.

The books which children read exert untold influence over them. It is to be feared that this fact is not properly appreciated by Sunday-school Boards and Library Committees.

We are glad that the public libraries of the country are giving much attention just now to the reading of the young. Those who have the selection of libraries for our Sunday-schools ought to do likewise.

The "Library Journal," organ of the associated libraries, gives each month lists of books suitable for young people, and makes many suggestions concerning the selection of right books for our youth to read. Each monthly number contains an index to current periodicals, and numerous suggestions about the management of libraries. Why should not our Sunday-school librarians avail themselves of its advantages?

Our Leaf Cluster.

THE Leaf Cluster for 1884 has carried our primary-class teachers and their pupils captive. It is peerless—a gem artistically, and full of most useful practical instruction. Teachers cannot afford to destroy the lithographic illustrations; they will remain as permanent pictures for the walls of the infant-class room. Persons who desire the Leaf Cluster for the Third Quarter should immediately send their orders to Phillips & Hunt, 805 Broadway, N. Y.; or Walden & Stowe, Cincinnati and Chicago. The sooner the better. Price for the Quarter, $1; price for the year, $4.

The Antiquity of Methodism.

"Among all nations . . . beginning at Jerusalem."

METHODISM is now nearly nineteen hundred years old. It began with the life of the Christ, whom it worships, and whose teachings and work in the world it perpetuates. We are not to be understood, of course, as claiming that the formal organization of the Methodist Episcopal branch of the Holy Catholic Church took place nineteen centuries ago, although we believe that the earliest form and life of the Church were more nearly like that of the Methodist Episcopal Church of to-day than of any other branch of the Church now existing; but it is not of the outward form we speak. Methodism is a spirit and a doctrine. Methodism is Christianity. Dr. Chalmers said, "Methodism is Christianity in earnest." It is that or nothing. There is nothing in it that was not in Christianity in the beginning. There was nothing essential in Christianity in the beginning that is not in Methodism now. Its doctrines are the doctrines of Christ and of Paul. Its spirit is the spirit of Pentecost. Its methods are the methods of the apostolic Church—practical, far-reaching, wisely adapted to all peoples, the outgrowth of sound doctrine and of experimental piety.

Methodism, as we now consider it, is not a "sect," nor is it a "form," but a *spirit*. It is a life informing and employing a body of doctrine. See what New Testament doctrine, spirit, and activities are, and you have Methodism. Dr. Chalmers was right.

Methodism has existed through all the ages in those elements which constitute the individuality and power of the Church. It has not always been called Methodism, but it has always been Methodism. The ecclesiastical forms which it assumes depend upon the exigencies of society, and upon the practical wisdom of the leaders who attempt to meet these exigencies. Spirit, doctrine, and service may find place in old institutions, or they may develop new institutions. The reality is not, however, in the institutions, but in the essentials of truth and spirit by which the institutions are, for which they are, and without which they need not be. Fountains, with ample basins, jets, and decorations, are nothing without water. They are because of the water. Telegraphic posts and wires are worthless without the electric current. Ecclesiastical organizations are dead and useless things without doctrine and life.

Now, Methodism makes little account of Church forms and Church government. It leaves it to the decaying ecclesiastical stone and brick and bronze fountain-forms of Rome and Canterbury to glorify such things. Methodism is doctrine and spirit—the essential, the permanent, the ancient, the apostolic, the divine elements of the Church.

Therefore Methodism is the most ancient life of the Church. Its continuity has never been broken. Its lines of descent are not corrupted by foul priests, profane and licentious bishops, the outrages of hierarchical power, the murders of inquisitions, the barter and sale of place and grace. Its succession is in the divine love and peace and strength which have come into humble and devout hearts—plebeian, priestly, and princely—who have yielded to the indwelling grace of God. False doctrine and foul hearts break the succession, the basis of which is not human, or dependent upon the will of popes, bishops, and kings. The basis of the true succession is in the spiritual life—in the deep-flowing river of divine Love, and is independent of scepter

and miter, of sword and coffer, of council and Vatican. Such is the glorious, unimpeachable, imperishable, apostolic succession—this Christly succession of Methodism.

The true Church—"Christianity in earnest"—is a river flowing through all the centuries, spreading its healing waters in many streams all over the earth. How glorious was its success in the first century—how broad and deep and beautiful! Those were the days of a successful and jubilant Methodism. Read the records. Hear the shouts of triumph! See the ingathering of souls! Rejoice in the reports of those grand revivals! No swinging "censers," elevated "host," or lighted candles in those days; no elaborate ritualistic ceremonies, discussions about "absolution," quarrels over cut and color of cassock, gown, and altar cloth. In those days the "word" and the "power" were all our Church cared for. People who emphasized in those days forms and successions and "endless genealogies" ridiculed the spontaneity, intensity, informality, and "confusion" of the abounding life. They called these primitive Methodists "fools" and "fanatics;" but the grand movement marched forward.

A century or so later formality gained ground. Later still the main current of that first outbursting stream sank out of sight in the arid deserts of ritualism, temporal ambition, greed of gain, and growth of hierarchical pretension. It swept on, indeed—an unbroken stream in hearts of unchurchly saints, hermits and monks, merchants and housewives—true souls, who despised the sham of the "Church," and rejoiced in the "shame" of the Gospel. And in later ages the grand river broke forth again, in the days of Luther, and in deeper, broader, stronger current in the days of Wesley. "Christianity in earnest"—the old Church force, the original apostolic Church life, again blessed the world. It filled the old channels, poured into some of the old fountains, washed their dust away, and caused them to flow and shine in crystal brightness and refreshing power. So full was the outbursting stream of the old Church life that it formed new channels and new fountains. The limitations of English Church prejudice and bigotry and worldliness, that refused to recognize the new outpouring of the old stream, could not restrain it. It gained daily and swept widely, and blessed every hamlet and city, and, in spite of the Established "Church," cut out new channels in England and America and the world over for its divine waters. All the Christian channel beds of the globe are fuller and deeper and wider to-day because of that new outburst of Methodism.

Old or new, every thing depends upon the stream. The new is, because of it, as old as the old, and the old is new again. But the ancient thing is the stream—not a few stones laid here and there through the centuries—not even the channels through which the stream flows, for the best channels of old streams are often the new ones cut out by their resistless currents. Methodism is doctrine and spirit—Christianity, "Christianity in earnest"—and is the most ancient element in the Church of Christ on the planet to-day.

All these things have been said of that Holy Catholic force—Methodism—and not of the Methodist Episcopal Church, which is only one, a very large one, to be sure, but only one of the many channels divinely formed by the powerful stream of "Christianity in earnest." The Methodist Episcopal Church is one development of Methodism—large, practical, spiritual, successful, and full of catholic spirit, aiming to do good to all, and ready to pour its waters into other fields to irrigate them, and into other streams to augment them.

Let its broad, apostolic, beautiful, and benign ministry continue, and let its members rejoice in the antiquity and divinity of its doctrine, spirit, and methods!

Our Church glories, therefore, in its apostolic and pentecostal antecedents, and in its divine succession. It smiles with pity at the pretensions of the Romish and Protestant Episcopal "succession," which is "traced" (the more successfully the more infamous it is) through filth and slime and villainy, that makes a true man blush for his race.

Our "succession" is a stainless, spotless, unbroken succession of truth and grace—God's truth, God's grace—a succession that flows on uncorrupted through the ages, independent of popes, bishops, and councils; flowing from "the river of life," flowing on and ever. Glorious succession! Glorious Church! Let us be glad and grateful that our lot is cast among a people so free from bondage to ecclesiasticism and ritualism and foul devices of evil men, who, in dark ages, wore robes and miters, and ruled souls of men with rods of iron.

A Great Army.

Edward Payson Porter, Esq., Statistical Secretary of the International Sunday-School Convention, reports in the United States from latest estimate:

88,873 Sunday-schools.
7,142,257 Scholars.
968,568 Teachers.

Mr. Porter says: "I have made special effort to have only evangelical schools included in these figures." He adds: "The only corrected report that I have from abroad is from Germany, showing a gain of **500** schools."

A great army, and a growing army. God grant that it may be an aggressive and a victorious army!

Book Notices.

A Critical History of Philosophy. By the Rev. Asa Mahan, D.D., LL.D. New York: Phillips & Hunt. 2 vols., pp. 431, 435. Dr. Mahan's method in this extensive work challenges attention and wins approval at once. He aims at a history—in the main chronological—but with the avowed purpose of comprehensive classification. Only four systems of philosophy are really possible—Idealism, Materialism, Skepticism, and Realism. To its proper class every system, ancient, mediæval, or modern, is assigned. If the classification is exhaustive, the method must be earnestly commended, for it reduces to a few broad principles the almost infinite variety of philosophical statement. The author's stand-point is Realistic and Christian, of course, and the claims of Theism are never forgotten. No little attention is given to the so-called modern phases of doubt, fully half of the second volume being devoted to the Positivism of Comte and the Materialism of Spencer. Possibly the work is too elaborate for the general reader. One cannot help wishing for a reduction of the matter to smaller compass, so that all—even non-students—might avail themselves of so effective a treatise. It is no slight advantage to a believer to obtain his first comprehensive view of the history of philosophy through the eyes of a Christian philosopher rather than through those of a German rationalist.

On the Difference Between Physical and Moral Law. By William Arthur. New York: Harper & Brothers. Pp. 231. This volume is the Fernley Lecture of 1883. The author is the Rev. William Arthur, M.A., whose "Tongue of Fire" we keep next our Bibles. In this treatise upon Law there is no such inspiration as there was in that upon the Spirit, but there is clear statement, logical treatment, fertility and aptness of illustration, depth and simplicity—in a word, the known characteristics of Mr. Arthur's style. The subject and treatment are timely. The illogical follies committed under the name of Law need special treatment. Mr. Arthur does not spare the knife, but the blade is so sharp, and his hand so quick, that the operation is sometimes quite over while you are waiting for it to begin. Especially strong is his analysis of the loose definitions and the false demands of Positivism, and the chapter upon "Man's Power of Modifying Phenomena" opens a very wide and suggestive phase of the subject. The author is a master of the analogical method of reasoning, and with great dexterity and force leads the reader through the discussion of the two kinds of Law—Physical and Moral—their differences of object—agent, kinds of relation and rule, up to the culminating chapter, which, with much force, infers a Personal Lawgiver, from the fact of the establishment of Law. It is a strong book, and should be read twice.

The Hessians and the Other German Auxiliaries of Great Britain in the Revolutionary War. By Edward J. Lowell. New York: Harper & Brothers. Pp. 328. This is a valuable contribution to the history of the War for Independence. A casual reader can with difficulty realize, unaided by some detailed account like this, the important part taken by these German mercenaries in the great struggle. Their employment, due to the need of England and the greed of petty German princes, was against the protest of a strong minority of Parliament and the real wishes of Frederick the Great. They fought well, were less savage than American patriotism describes; cost England nearly $10,000,000 in subsidies, put a strong plank in the Declaration of Independence, helped win for the Continental cause the French aid, and went back to their little masters having lost 12,000 out of 30,000 of their whole number. The statements of the book are succinct and well fortified with extracts from private journals and regimental and State records.

The Conquest of England. By John Richard Green. New York: Harper & Brothers. 1884. Pp. 607. With maps and portraits. This forms the closing volume of that magnificent series on English history begun many years ago. No historical work during a score of years past has been received with greater or more deserved popularity than Green's "History of the English People," and "The Making of England." The present volume will rank with the previous ones, in every essential particular. His wide reading, his careful research, his impartial and wise judgment, are evident in every page. There are many brilliant chapters and not a dull paragraph in the book. His wide grasp of the facts and forces at work, his life-like presentation of men and events, his thorough sincerity, give equal interest and value to his histories. The introduction to this volume, written by his wife, evidently a woman of great literary ability, and her husband's helper, is one of the saddest and most touching in the history of literature. Green worked and wrote for two years when he was hopelessly sick. The work was wrought in suffering, and the portrait of the author tells the whole story. "The Conquest of England" covers the period from 829 A. D. and the coming of the Vikings, to 1071 A. D., closing with a chapter in the Norman conquest, 1053–1071. The story of the old Vikings and Alfred and Canute, or as Mr. Green spells them, Wikings, Ælfred, and Cnut, are deeply interesting. The descriptions of Early Oxford, Chester, York, and London are accompanied by valuable maps.

Outlines of the Doctrine of the Resurrection. By Rev. R. J. Cooke, M.A. With an Introduction by D. D. Whedon, LL.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1884. 407 pages. The doctrine of the material resurrection has of late years fallen into neglect and doubt. We have been so largely engaged in the examination and defense of the inspired writings that we have certainly displaced this great doctrine from its leading place in the series of revealed truths. And every Christian will be grateful to the author of this book for the able and thorough discussion of the doctrine, though many will not accept his conclusions. The literature of the subject is widely scattered in single sermons, or chapters of large works, and the author has evidently read widely. But he lays no claim to having done exhaustive work, but to have led the way for others. He considers the great theories known as the *Swedenborgian, Germ,* and *Origenic,* refutes them, and then clearly and sharply defines what he holds to be the true theory, which he traces through the Old and New Testaments, the Christian fathers, the early creeds, the great doctors, the articles of faith of the Evangelical Churches of Europe and America. And then with great earnestness he shows that the true idea, as he holds it, is not at all inconsistent with the latest and best science. He holds that "the material fleshly bodies of all men from which the spirit departs at death shall be raised at the great day of account, and that each body shall be again united to its own soul, and each soul to its own body, so that all men shall appear at the final tribunal of God the same corporeal and spiritual individual that once lived and died in this probationary state." The aged and invalids will read the book with great delight and profit.

Short History of Our Own Times. By Justin M'Carthy, M.P. New York: Harper & Brothers. 1884. 448 pages. Every reader feels the need of just such a volume as this, which gives in a short, clear, accurate way the important facts and dates of the history of our own times. The book takes in the period from the accession of Queen Victoria, 1838, to the general election in England in 1880. It is written by an Englishman and for an English audience. It has mainly to do with the history of that country, or with the history of other countries in which England was specially interested. But when it is remembered that the Crimean War, the Indian mutiny, and the Civil War in America occurred in this period we have many subjects of special interest. It is a very readable book, and should be on every table where young people sit, that it may be caught up for occasional reading.

Dr. Guthrie's Life and Works. Eleven volumes. A cheap and uniform edition, $10. New York: Robert Carter & Brothers. "The Gospel in Ezekiel," "The Saint's Inheritance," "The Way to Life," "On the Parables," "Out of Harness," "Speaking to the Heart," "Studies of Character," "The City and Ragged Schools," "Man and the Gospel and Our Father's Business," "Autobiography and Memoir," in two volumes. The readers of a past generation will remember with what great interest they read this magnificent series of books. Fortunately they are on themes of abiding interest, and the young ministers of to-day will read them with delight and profit. They are splendid books for invalids, for home reading, for Sunday sermons when there is no preacher, and when some layman could read for the edification of the people. His volume and work among the ragged poor and in the founding of the ragged schools would alone make his name immortal. His autobiography is one of the most delightful and inspiring ever written. His name and works will always be like precious ointment poured forth.

The Period of the Reformation. 1517–1648. By Ludwig Häusser. Edited by Wilhelm Oncken. New York: Robert Carter & Brothers. 702 pages. Prof. Häusser was for many years one of the most eminent of the professors in Heidelberg, and this history is really a part of one of his famous courses of lectures. We know of no work, equally able and comprehensive, that puts into so small compass the grand history of this period. This volume contains a sufficiently comprehensive survey of the Reformation in Germany, Switzerland, France, Denmark, Sweden, and England. We have bright, sharp pictures of the leading men and their measures, the battles and councils, the course of thought and action in this wonderful time. The Carters have done well to give us this compact and well-printed London edition of this work.

Olivet Chapel Library. Descriptive Catalogue. New York. 1883. The primary aim of this catalogue was to help Sunday-school scholars in the selection of books from their library of Olivet Chapel, New York, where the well-known worker, Rev. A. J. Schaufler, is pastor. There is a short description of over fifteen hundred books. Each book is specially indicated as to author, size, and number of pages, the intention and character of the work, and such things as can be put into six or eight lines. The work has been done by ten first-class readers who have given much time to the work. It is a splendid guide in selecting books for a Sunday-school library, and covers a wide range of reading. We understand that it can be had for 50 cents, by sending to Rev. A. J. Schaufler, Sunday-School Rooms, 304 Fourth Avenue, New York city.

Historical Recreations in Ancient Fields. By Egbert C. Lawrence, A.M. Syracuse, N. Y.: C. W. Bardeen, publisher. 1884. 177 pages. This is an attempt to interest the reader by a short, bright, readable statement of the greatest facts of the oldest history. Believing that what interests will be remembered, the author seeks to interest, and so to lead on to fuller studies in this line. The subjects are taken from the Bible, and from the history of Egypt, Babylon, Greece, and Rome.

The Life of Jesus Christ. By Rev. James Stalker, M.A. With an introduction by Rev. George C. Lorrimer, D.D. Chicago: Henry A. Sumner & Co. 1882. 166 pages. This volume is arranged for study and recitation. It is an excellent manual, and a convenient hand-book in reading the Gospels. Many who have not time nor money for the larger works on this subject will be grateful for this small volume.

Edward Bulwer, Lord Lytton. By His Son. New York: Harper & Brothers. 1884. The Harpers have two editions of this famous English work, one in cloth and another in the cheap Franklin Square Library. It is a strange life, fascinating, and yet repulsive. He was a man of great ability, and with many admirable qualities. But it is a strong life of passion and romance, and will be read with great interest by those who have read his works. The cloth edition is illustrated by many portraits and pictures.

Addison. By W. J. Courthope. New York: Harper & Brothers. 1884. 182 pages. This is the last, and in many respects one of the most interesting, of the series of "English Men of Letters," edited by John Morley, in London. The genius and works and life of Addison are here described by an able, experienced writer, in a clear, charming style. There is but little that is new, but what is old and true are here set forth in a fresh and entertaining way. The book is valuable as a piece of literary criticism.

Life of Paul. By D. H. Taylor. Boston: D. Lothrop & Co. Price, $1 50. A book historically and exegetically worthy of confidence. The author says in his introductory note: "The writer has nothing new to say, unless it be those old things that are always new and true and good." The book really deserves a place in the hands of Sunday-school teachers and others who desire a vivid picture of the life of the great apostle.

History of the United States in Rhyme. By Robert C. Adams. Boston: D. Lothrop & Co. Price, 60 cents. A very ingenious putting of the history of the United States. The jingle and the rhyme will capture little people, warm their hearts, and quicken their memories. The preface reads:

> "This History of the United States
> Does not pretend to higher rates
> Than Bancroft, Barnes, or Lossing!
> But, to the students pressed for time,
> This condensation clothed in rhyme
> 'Tis hoped will prove a blessing."

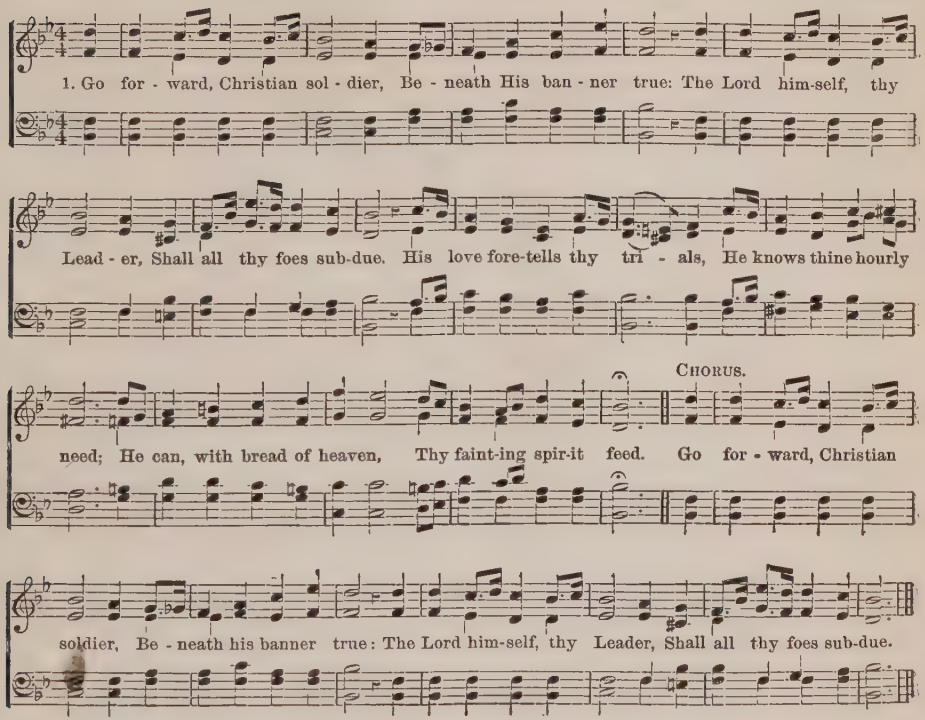
Philosophy in Outline. By W. T. Harris. A reprint of forty-two pages from the "Journal of Speculative Philosophy." New York: D. Appleton & Co. *Multum in parvo.*

Revealed Religion Expounded by its Relations to the Moral Being of God. By the Rev. Henry Cotterill, D.D. New York: Putnam's Sons.

Among the Lakes. By William O. Stoddard. New York: Charles Scribner's Sons. 321 pages. A bright, wide-awake, jolly book, full of life and adventure, and sure to be popular among the young.

GO FORWARD, CHRISTIAN SOLDIER.

D. E. DAVIS.


1. Go for - ward, Christian sol - dier, Be - neath His ban - ner true: The Lord him-self, thy
Lead - er, Shall all thy foes sub-due. His love fore-tells thy tri - als, He knows thine hourly
CHORUS.
need; He can, with bread of heaven, Thy faint-ing spir-it feed. Go for - ward, Christian
soldier, Be - neath his banner true: The Lord him-self, thy Leader, Shall all thy foes sub-due.

2 Go forward, Christian soldier,
Fear not the secret foe;
Far more are o'er thee watching
Than human eyes can know.
Trust only Christ, thy Captain,
Cease not to watch and pray;
Heed not the treacherous voices,
That lure thy soul astray.

3 Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished,
And heaven is all possessed;
Till Christ himself shall call thee
To lay thine armor by,
And wear, in endless glory,
The crown of victory.

At Home.

. . . We have received from the Rev. John W. Butler, of the city of Mexico, *El Annuario Metodista* for 1884. It is an ornament to the home, an honor to the Church, and a credit to the editor.

. . . It is estimated there are 1,504,613 teachers in the world, and 12,680,267 Sunday-school scholars. Of these last it is believed that more than 4,000,000 are in Methodist schools. There are 841,951 Methodist Sunday-school scholars in Great Britain.

. . . From Dubuque, Iowa, comes an interesting pamphlet containing a record of the fifty years of Methodism in that city. Our old friend, W. E. Robinson, Esq., was superintendent of that school for ten years. The present superintendent is Prof. H. L. Peet. Rev. H. W. Bennett, D.D., is now pastor.

. . . *The Literary News*, published by F. Leypoldt, 31 and 32 Park Row, New York, is an eclectic review of current literature, published monthly, and containing the freshest news concerning books and authors, lists of new books, reviews and critical comments, characteristic extracts, sketches and anecdotes of authors, courses of reading, bibliographical references, literary topics of the magazines, prize questions on choice books, and other literary subjects, etc., etc. This is an admirable magazine, and costs but one dollar a year.

. . . From the publishing house of Fairbanks, Palmer & Co., Chicago, we have received *Historical Illustrations of the Old Testament*, by the Rev. B. Rawlinson, M.A., with additions by Prof. H. B. Hackett. This is the thirtieth edition through which the work has passed. The additions by Prof. Hackett will make it an exceedingly valuable volume for the minister's library.... *Memory*, a lecture to Sunday-school teachers, by J. G. Fitch, M.A....*A Tour Through the Holy Land*, with illustrations of Scripture, by Rev. H. B. Hackett, D.D., a new and revised edition of a most valuable aid to Bible study.

. . . Rev. Mark Guy Pearse, the gifted author of that quaint book, "Daniel Quorm," preached on behalf of Radnor Street school and Mission Hall, in old City Road Chapel, January 14, to a large congregation. The sermon flashed with humor and quaint thrusts in expounding Luke 8. Again and again were certain favorite maxims of the fathers attacked, the one which more especially provoked attention being that "Children must be seen and not heard." He declared that the divine arrangement for children provided for their play and

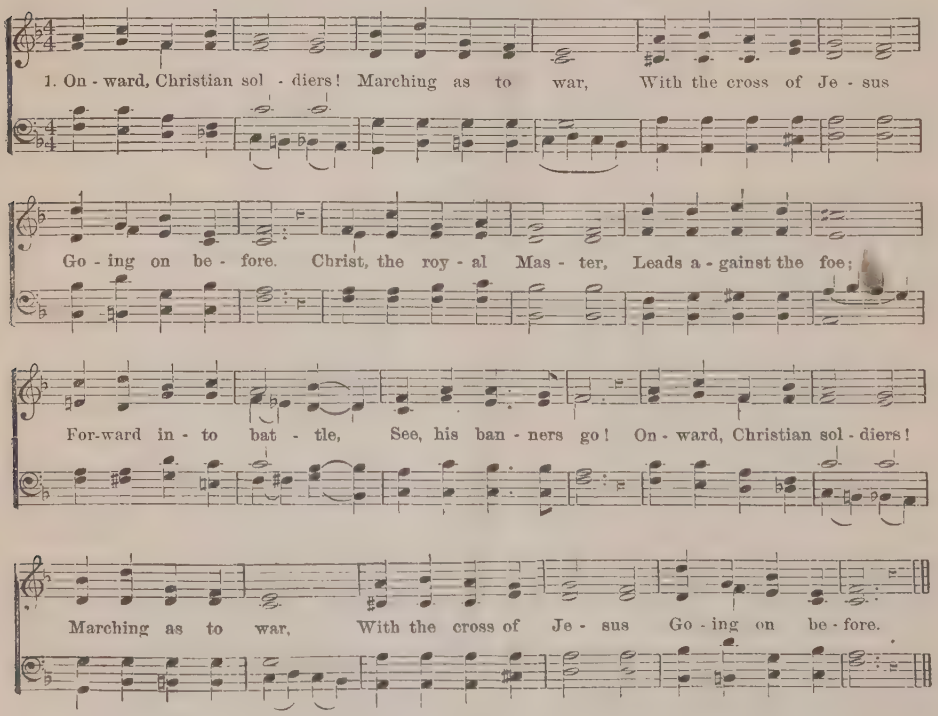
shouts of hosanna, and that our methods of education will only be perfect in proportion as they conform to the model provided in the Word of God. The sermon was founded on Deut. 31. 12, 13.

. . . A lady, whose views had been almost unconsciously to herself modified in reference to the theater and the opera, and who has a lovely boy of about fourteen years of age, writes as follows to the Editor, whose plea she heard recently on the subject of amusements: "I am going to take my boy in my arms when we are alone sometime, and say to him, 'If you have ever heard a word that led you to think that in any degree your mamma is not as strongly opposed to the theater and opera as to wine-drinking, card-playing, and dancing, you must forget it. I have been tempted of Satan, but, thank God, he sent me a strong counselor, and I am now where I had always been until recently. Forgive me, my child, that, with your precious future before me, I could have grown weak.'"

. . . We have received a handsomely bound manual of the Taylor-street Methodist Episcopal Church, Portland, Oregon, Rev. George W. Izer, pastor, J. K. Gill, Esq., superintendent. It is a complete manual of the Church in all of its departments, with announcements of general Church statistics; a chapter on the general rise and development of Methodism, especially of American Methodism; a full account of Pacific Methodism; a list of educational institutions, and a list of pastors and presiding elders of the Taylor Street M. E. Church. The appendix is a Sabbath diary, with blanks for record on every Sunday in the year of preacher, morning and evening texts, with announcement of Sunday-school lesson for the day. This is the most admirable thing of the kind we have ever seen.

ONWARD, CHRISTIAN SOLDIERS.

Tempo Marcia. D. E. Davis.


1. On - ward, Christian sol - diers! Marching as to war, With the cross of Je - sus
Go - ing on be - fore. Christ, the roy - al Mas - ter, Leads a - gainst the foe;
For-ward in - to bat - tle, See, his ban - ners go! On - ward, Christian sol - diers!
Marching as to war, With the cross of Je - sus Go - ing on be - fore.

2 At the sign of triumph
Satan's host doth flee;
On, then, Christian soldiers,
On to victory!
Hell's foundations quiver
At the shout of praise;
Brothers, lift your voices,
Loud your anthems raise.

3 Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

4 Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail.

5 Onward, then, ye people!
Join our happy throng,
Blend with ours your voices
In the triumph-song;
Glory, laud, and honor
Unto Christ the King,
This through countless ages
Men and angels sing.

A Remedy Proposed.

Tenth Paper.

BY MRS. V. C. PHOEBUS.

WHAT is to be done for youth whose minds are already enfeebled by excessive and exclusive novel-reading? Through all instrumentalities and by all methods, direct or indirect, the Sunday-school is to aim at the spiritual life and education of the scholars.

We may, as teachers, demand and endeavor to secure the fixed attention of our pupils, but this vagueness of which we have spoken extends itself to all the powers of the mind, and they *cannot* yield it if they would; the evil has gone on till there is absolute incapacity of fixing the attention or retaining in memory the connected facts of the lesson. We may feel assured that without a knowledge and a study of God's will there can be no spiritual life; the study necessary to secure the knowledge is simply possible to them.

Dr. Porter, of Yale College, suggests for these "effeminate weaklings," these "almost intellectual imbeciles," "an apprenticeship at a reform school in literature, with a spare diet of statistics, a simple beverage of plain narrative, and a hard bed of mathematical problems." Heroic treatment, surely, but, even if likely to be a successful one, implying much greater powers of censorship and coercion than are lodged in the hands of the Sunday-school teacher. Might it not be better to try a milder method, a homeopathic treatment based upon the formula that "likes are cured by likes?"

With this end in view might we not help the sufferer to a proper method of reading his favorite books, feeling assured that he who has learned how properly to read and inwardly digest a really good novel is attaining an intellectual grasp that will soon enable him to take firm hold of more substantial work?

A New Bible.

BY REV. C. P. HARD.

NOT the Revision, although that is a joy. But the reading of the Bible to heathen crowds in these streets of Bombay daily, and in our Gospel Hall each evening, re-create this glorious volume, freshen it. The centuries seem to roll back and the days of Christ's speaking return. Such audiences as the first Christian preachers had are before us, and how adapted all these chapters are! The first chapter of Romans, its shadows and funereal gloom, come out of these present souls. The ignorant, yearning multitudes drink in the beatitudes. The miracle accounts, following the Sermon on the Mount, awaken conviction as to the claims of this teacher and worker. Hundreds heard yesterday morning. An educated young man listened all the time and asked questions sincerely and thanked us. Last night several wished thorough, extensive reading of this glorious word to them. The book renews and is renewed.

Opening and Closing Services for Second Quarter of 1884.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

SCHOOL. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

SUPT. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.

SCHOOL. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

SUPT. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

SCHOOL. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

SUPT. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

SCHOOL. Thanks be unto God for his unspeakable gift.

III. PRAYER.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

SUPT. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;

SCHOOL. If there be any virtue, and if there be any praise, think on these things.

SUPT. And the peace of God, which passeth all understanding, shall keep your hearts through Christ Jesus.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE ACTS AND EPISTLES.

NOTES BY THE REV. J. L. HURLBUT, D.D.

A. D. 57.] LESSON V. CHRISTIAN LOVE. [May 4.

1 Cor. 13. 1-13. [*Commit to memory verses* 11–13.]

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

General Statement.

The Church at Corinth was rent with parties, and vexed with ambitious members, each eager for influence, and coveting the most important positions. To such a degree did the strife of different elements rise that the graces of Christian character were in danger of being forgotten. The apostle received word of the condition of the Church, and wrote at once earnestly rebuking the sins which disgraced it, and giving instruction in the principles of knowledge which it required. Among other topics arose that of the comparative value of the various gifts of the Spirit. There were those who coveted, as that attracting most attention, the gift of tongues, or a power of speaking unknown languages. Others regarded prophecy, or the power to speak by inspiration, as the most valuable; and still others prized and prided themselves upon miracle-working and healing. The apostle shows in chapter xii that all gifts come from one Spirit, and that it is useless to extol one at the expense of another; and then, kindling with his theme, he speaks in praise of the grace which lies at the foundation of all spiritual endowment—Christian Love; that spirit which brings us into fellowship with God, and makes us share in the divine character. Without seeming to censure the Corinthians, he shows the glory of Christian love in contrast with their own self seeking conduct. He presents the worth of love in comparison with the gifts which they were coveting; he shows the traits which love displays in dealing with men; he shows that when all other gifts pass away, love abides, and is eternal.

Explanatory and Practical Notes.

Verse 1. Though I speak. Paul has been referring to the gift of tongues, which was held in the highest estimation at Corinth. **With the tongues.** There was in the early Church a peculiar power imparted by apostolic laying on of hands, of speaking in unknown languages; not preaching the Gospel, but probably uttering ascriptions of praise. **Of men and of angels.** The widest view of such a gift is here presented by the apostle, to make the contrast with charity all the more marked. Corresponding to this ancient miraculous power is the gift of eloquent address at present. **Have not charity.** Rather, as in Rev. Ver., "love." The Greek word here used is found only in the New Testament, and denotes the purest and most spiritual affection, free from all earthly taint. **As sounding brass.** A sheet of brass, or any metal, which when struck gives a clanging sound. **Tinkling cymbal.** The cymbals were two cups of metal which gave a sound, though scarcely musical, when clashed together. (1) *So the highest eloquence about the Gospel is but empty words without love in the heart.*

2. Prophecy. The word has reference to divine inspiration, whether in the unfolding of God's will or predicting the future; a higher gift than that of tongues. **All mysteries.** *Mystery*, in Paul's writing, means that truth which no man can find out by his own reason, but which is revealed by Christ through his Spirit. **All knowledge.** That which may be gained by study. The meaning is, that the highest knowledge and the most penetrating insight into the Gospel is of no worth unless inspired by love; for mere knowledge has no saving power, while love brings us into fellowship with God. **Though I have all faith.** Not saving faith, for that works by love; but the miracle-working faith, perhaps like that possessed by a Balaam. Yet Paul does not say, nor are we to infer, that there can be *true* faith without love. **Remove mountains.** There may be a spiritual gift which can overcome obstacles and cast out devils of sin, (Matt. 7. 22;) possessed by ministers who can win souls or gain success, yet without a true experience in their own hearts, and hence leave the workers themselves unsaved.

3. Bestow all my goods. Literally, "dole away in handfuls my property;" just what many understand by the word "charity." (2) *There may be almsgiving without true Gospel charity.* (3) *Such good deeds may benefit the recipient, but not the doer.* **Give my body to be burned.** There is no account of a Christian having been put to death in this manner, when the epistle was written; and probably Paul referred to it as the most terrible form of suffering. The man who dies for his country or his cause, or who, like many Indian devotees, immolates himself for ostentation of self-sacrifice, does not by such means show the redeemed character. **Have not charity.** Not that we are saved by love, but that being saved through faith, love is the motive that should impel our lives. Thus the apostle shows that neither natural gifts, nor acquired knowledge, nor earnestness of zeal, nor liberal contributions, nor acts of self-devotion, can take the place of love to God in Christ.

4. With this verse begins a description of the character swayed and impelled by love. **Suffereth long and is kind.** One shows the negative side of love, shown by endurance; the other its active aspect, the exercise of a kind disposition. **Envieth not.** We are never displeased at the success of those whom we love. The father is willing to have his son greater than himself; and Jonathan rejoiced in David's advancement. **Vaunteth not.** Does not act with ostentation of its honors or privileges. Paul names this and other traits to rebuke the self asserting spirit of the Corinthians.

5. Doth not behave itself unseemly. True love has courtesy for others; and thinking of others rather than of self will inspire true politeness. "The man will make the manners" is a better maxim than "Manners make the man." **Seeketh not her own.** It is the deepest trait of love not to be selfish, but to give rather than to gain, and to gain for the purpose of giving. (4) *Let love rule, and there will be an end of fraud, oppression, and worldly ambition.* **Is not . . . . provoked.** The Rev. Ver. omits the word *easily*, which is not in the original; for when love is provoked to anger, it is love no longer. **Thinketh no evil.** Rev. Ver., "taketh no account of evil;" that is, is not prone to see evil in the one who is loved.

6. Rejoiceth not in iniquity. It is not love, but envy, which is pleased when a Christian falls, or a Church fails, or a rival makes a mistake. **Rejoiceth in the truth.** "The truth" here means the Gospel, as elsewhere in the New Testament; and the meaning is that the one who is influenced by love is glad when the Gospel is extended, even though it be through rivals or enemies. See Paul's testimony in Phil. 1. 15-18.

7. Beareth all things. Literally, "covereth all things;" hiding the faults of others. **Believeth all things.** Is ready to believe others, not suspicious of men, more ready to consider them good than evil. **Hopeth all things.** Charity is ever hopeful of others, and looks at the bright side. **Endureth all things.** Is not fickle in its attachments, but clings to its purpose, and patiently endures evil; as Paul in his endeavors for the salvation of his own people.

8. Charity never faileth. The apostle now shows the permanence of love in comparison with the transient nature of other gifts. These have passed away, and are seen no more in their ancient manifestations, while love still abides in the Church. **Prophecies.... shall fail.** As soon as the body of revelation was complete and the written Scriptures were distributed throughout the Church, the gifts of inspiration were no longer needed, and ceased. **Tongues....shall cease.** The gift of tongues passed away with the apostolic age, and the languages of earth shall yet be lost in the speech of heaven. **Knowledge....vanish away.** When our eyes open upon heaven the revelation will forever supersede the results of our study on the earth, and our human learning will seem to be as naught. (5) *How small this world is beside eternity!*

9. We know in part. Our knowledge of truth, upon any subject, is but partial; especially upon divine truth. (See in "Illustrations" Sir Isaac Newton's remark.) **We prophesy in part.** Our utterance of divine things is like our knowledge, limited and defective. We can speak only a little of the truth of God, and can comprehend but little more.

10. When that which is perfect. Paul here refers to the coming of Christ, with which the completeness of the Church and the individual Christian is connected. (6) *Our final reward will not be given until our Redeemer appears.* **That which is in part.** The finite and limited condition of our present state. **Done away.** Just as the dim sight of the morning gives place to the clear view of sunrise; so shall heaven supersede earth.

11. When I was a child. While these gifts of tongues, prophecy and knowledge, belong to the infancy of the Church, love is the grace, not only of its infancy, but its maturity also. **I spake as a child.** In language broken and unintelligible, like the first accents of childhood, is the gift of tongues. **I thought....I understood.** The knowledge and the prophecy of the early Church, as compared with the fuller light of the world to come. **When I became a man.** See this in the Revised Version, "Now that I am become a man, I have put away childish things." In heaven will we lay aside much that we prized on earth; as a man ceases to care for the blocks, and a woman the dolls, of her childhood.

12. Now we see through a glass. Rather, as in Rev. Ver., "in a mirror." The ancient mirrors were not made of glass, but of polished metal, which gives only a dim reflection of the object. **Darkly.** Literally, "in an enigma." The Gospel gives but dim revelation of things to come. **Then face to face.** When the Lord appears and the Church is translated to heaven, we shall know God, see Christ, and understand truth, as we cannot in our earthly state. **As I am known.** We know here but little, while God knows us thoroughly: then we shall know God as he knows us.

13. Now abideth. Paul here turns away from the transient gifts, to name the three graces which *abide*, here and hereafter. **Faith.** Here named in its aspect of spiritual insight, which comes from the soul's relation of trust, casting itself on God. While saving faith will be needed no more in heaven, yet dependence upon God, and a spiritual insight through him, will abide forever. **Hope.** Both in this world and the world to come there will be a looking onward and upward to something higher and better. (7) *Then there will be degrees of progression in heaven.* **Charity.** Or love, as elsewhere in this chapter. **The greatest of these is charity.** Greatest in extent, embracing all things; in endurance, eternal; in glory, like God: in manifestation, resulting in fruits; greatest, especially, because embracing the other graces.

HOME READINGS.

M. Christian love. 1 Cor. 13. 1-13.
Tu. The great commandment. 1 John 3. 11-24.
W. Love of the brethren. 1 John 3. 11-24.
Th. The bond of perfectness. Col. 3. 1-14.
F. The test of character. Matt. 7. 17-27.
S. The mind of Christ. Phil. 2. 1-11.
S. The new commandment. John 15. 9-15.

GOLDEN TEXT.

Love is the fulfilling of the law. Rom. 13. 10.

LESSON HYMN. 7.

Hymnal, No. 803.

While we walk with God in light,
God our hearts doth still unite:
Dearest fellowship we prove,
Fellowship in Jesus' love:
Sweetly each, with each combined,
In the bonds of duty joined,
Feels the cleansing blood applied,
Daily feels that Christ hath died.

Love, thine image, love impart;
Stamp it now on every heart:
Only love to us be given;
Lord, we ask no other heaven.

TIME.—A. D. 57. See on Lesson III.

CONNECTING LINKS.—See on Lesson III, Topic No. 7.

DOCTRINAL SUGGESTION—The future knowledge.

QUESTIONS FOR SENIOR STUDENTS.

1. The Worth of Love, v. 1-3.
What is here meant by charity?
With what other gifts is it compared?
How is its importance shown?
What is the difference between giving and charity?

2. The Work of Love, v. 4-7.
How does love endure evil?
From what sins is love free?
How does love manifest itself?
In what does it rejoice?
What is the law of Christ in Gal. 6. 32?

3. The Greatness of Love, v. 8-13.
Wherein is love shown to be greater than other gifts?
Are these other gifts now found in the Church?
What two conditions does Paul compare?
What is the difference between them?
What three graces endure?
Why is love the greatest of these?

Practical Teachings.

How are we here shown—
1. That we need love most of all?
2. How we may show our love?
3. What will result from love?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Worth of Love, v. 1-3.
Define charity as used here.
What three gifts may men have, and yet live in vain?
What will make these gifts available?
What profit is there in almsgiving without love?
What kind of giving did Jesus condemn? Matt. 6. 1.
What spirit of giving did he approve? Luke 6. 35.

2. The Work of Love, v. 4-7.
What trait of love is first mentioned?
How does love make us regard the faults of others? 1 Pet. 4. 8.
What twelve marks of love are here given?
What state of heart does envy show? 1 Cor. 3. 3.
How does the Lord regard pride? Prov. 16. 5.
What four preventives of fault-finding in the seventh verse?

3. The Greatness of Love, v. 8-13.
What three gifts are only for a time?
What distinguishes love from all these?

Why will love never fail?
What mark of manhood is here given?
When shall spiritual sight and knowledge be perfect?
What Christian graces are excelled by love?
Which of the three is an attribute of God?
How may we obtain this love?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That love gives life to dead gifts?
2. That a right heart makes right living?
3. That living for self is living in vain?

QUESTIONS FOR YOUNGER SCHOLARS.

What is charity? **Love to God and man.**
When are all gifts, however great, useless? **When love is lacking.**
What must go with faith? **Love.**
When does kindness to the poor profit nothing? **When given without the spirit of love.**
What is long-suffering? **Bearing wrong patiently.**
What only can endure all things? **Love.**
What is said of all other things, knowledge and prophecy? **They shall vanish away.**
What do we only know in part? **God and his love.**
How do we see God? **As in a glass, darkly.**
When shall we see plainly? **When God gives us light.**
What abideth forever? **Faith, hope, and charity, love.**
What is faith? **Trust in God.**
What is hope? **Expecting all good from God.**
What is it to have charity? **To be like God.**
When do faith and hope become love? **When we see God.**

Words with Little People.

"Have faith in God;" because he has already done so much for you.
"Hope in God;" because he is able and willing to save you from sin.
"Love God;" because he gave his dearly beloved Son to die for you.
"He that dwelleth in love, dwelleth in God."

THE LESSON CATECHISM.

[For the entire school.]

1. When is one said to be nothing? **When he is without charity.**
2. To what is our condition on earth likened? **To that of a child.**
3. To what is our condition hereafter likened? **To that of a man.**
4. What are the three great Christian virtues? **Faith, hope, and charity.**
5. Which is the greatest of these? **Charity.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christian Love.

I. The Worth of Love.
1. **Compared with Tongues.** "*Sounding brass.*" v. 1.
"Not love in word....but in deed." 1 John 3. 18.
2. **With Knowledge.** "*Prophecy....nothing.*" v. 2.
"Prophesied....never knew you." Matt. 7. 22, 23.
3. **With Self-denial.** "*All my goods.*" v. 3.
"Do not your alms before men." Matt. 6. 1.
4. **With Self-sacrifice.** "*Body....burned.*" v. 3.
"The Lord looketh on the heart." 1 Sam. 16. 7.

II. The Work of Love.
1. **Long-suffering.** "*Suffereth long.*" v. 4.
"Put on....meekness, long-suffering." Col. 3. 12.
2. **Kindness.** "*Is kind.*" v. 4.
"Kindly affectioned....brotherly love." Rom. 12. 10.
3. **Contentment.** "*Envieth not.*" v. 4.
"Content with such....ye have." Heb. 13. 5.
4. **Humility.** "*Vaunteth not.*" v. 4.
"Meek and lowly in heart." Matt. 11. 29.
5. **Courtesy.** "*Not behave....unseemly.*" v. 5.
"Be pitiful, be courteous." 1 Pet. 3. 8.
6. **Unselfishness.** "*Not her own.*" v. 5.
"Every one...please his neighbor." Rom. 15. 2.
7. **Self-control.** "*Not....provoked.*" v. 5.
"Slow to anger....taketh a city." Prov. 16. 32.
8. **Charitableness.** "*Thinketh no evil.*" v. 5.
"If....any virtue, any praise." Phil. 4. 8.
9. **Liberality.** "*Rejoiceth in the truth.*" v. 6.
"Christ is preached....I rejoice." Phil. 1. 18.
10. **Trustfulness.** "*Believeth all.*" v. 7.
"Cover....multitude of sins." 1 Pet. 4. 8.
11. **Hope.** "*Hopeth all things.*" v. 7.
"Rejoicing in hope." Rom. 12. 12.

III. The Greatness of Love.
1. **Unfailing.** "*Never faileth.*" v. 8.
"Love is of God....God is love." 1 John 4. 7, 8.
2. **Mature.** "*That which is perfect.*" v. 10.
"We shall be like him." 1 John 3. 2.
3. **Eternal.** "*Now abideth.*" v. 13.
"Change not." Mal. 3. 6.
"God is love." 1 John 4. 8.

ADDITIONAL PRACTICAL LESSONS.

How Love Fulfills the Law.

1. Love is the essential element and inspiration of the Christian character. v. 1–3.
2. Love fulfills the law by patient endurance of evil for Christ's sake. v. 4.
3. Love fulfills the law by the spirit of courtesy toward others. v. 5.
4. Love fulfills the law by seeking and seeing in others not the evil, but the good. v. 5.
5. Love fulfills the law by taking pleasure in the progress of truth. v. 6.
6. Love fulfills the law by the spirit of hope. v. 7.
7. Love fulfills the law by bringing down to earth the spirit of heaven.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

A railway train is intended to carry either passengers or goods to various distant places. It is to be a means of transit, a vehicle of communication. But in order to fulfill this end, what must be done? We often see trains with numerous carriages, well built and furnished, and filled with passengers, yet standing still on the lines, and utterly incapable of motion. What is the matter? They are waiting for the engine. When the engine, with its mighty steam-power, fed from the roaring fires inside, arrives and is attached to the train, the latter will quickly start off. Easily and smoothly it will run its destined course, and its end will be fulfilled.

The use of a boat is a similar one, except that instead of rushing across the land the boat must traverse the waters. I have seen a boat moored in a creek and left high and dry at low water. It may be in perfect order, the sails all ready, the seamen there to manage it, yet move it cannot until the tide rises. When at length the waters have turned their course, and begin again to advance, the boat moves,

and soon it is borne away on the waves to the place for which it is destined, and its end also fulfilled.

We were speaking last time of the way in which every one of us is linked to his fellow-creatures, so that all he says or does is of importance to the well-being of others, as well as to his own. By the law of God we are bound not only to consider but to seek the welfare of our neighbors. He has linked us together in order that we may help one another. That is the end which, as far as our fellow-creatures are concerned, we have to fulfill. How is it to be accomplished? Paul had been reminding the Corinthians of the close tie existing between the different members of the same body, (ch. 14,) and thence he goes on to answer the question: In what way can we become what God has designed us to be to one another? Not by eloquent speech, he tells us, not by knowledge, not by faith even, not by extraordinary benevolence, not by the extremest self-sacrifice. As the train cannot move without the steam-power of the engine, nor the vessel set out until borne upon the breast of the waters, so can none of us fulfill our duty to our neighbor without love.

But many of the Corinthians to whom Paul wrote might say, But I have got love—I have had it ever since I was a child; am I not all right? And Paul knew how many persons make a mistake about this very thing, so he gives them a description of it. He tells them what true Christian love is. Ask boys and girls whom they love. They will tell you their parents, their relations, the people who are kind to them, the friends who are pleasant and agreeable. That is right; they mean that they take pleasure in these; that is love bringing in pleasure. But it is a poor love which means and does no more than that. The railway train must be ready for the up line as well as the down line. The vessel floating on the waters must go out to other places, as well as come home into port. Love must be outgoing as well as intaking. There is no need to describe the intaking. We all have that, we all understand that—all have something or some one we delight in and call that love. So he tells us about the love that is outgoing. We can only glance here at part of this description.

Here is a girl whose neighbor is unkind to her; day after day she gets no pleasure from this neighbor, only trouble and worry. But she is not angry. She gives back gentle words for harsh ones, and pleasant looks for cross ones. If she can find an opportunity of helping this cross neighbor she does it. That is love—love "suffereth long and is kind."

Here is one whose neighbor is richer, or prettier, or more popular than herself. It would be pleasant to have some of the good things this neighbor has. But she has not got them. Yet she is well pleased to see that her neighbor has them; it never vexes her. That is love—"love envieth not."

Here is one whose neighbor is not so rich, or not so clever, as herself. Some girls like to show off their fine things before their poor companions, or to boast of the wonderful things they have done, and the praise they have had. But this one does nothing of the kind. You would hardly guess that she had so much, or knew so much more than her neighbor. She keeps it all very quiet lest her neighbor should feel uncomfortable. That is love, and "love vaunteth not itself."

The fact is, real love will go out to its neighbors. Whether they are rich, or poor, or pleasant, or disagreeable, or kind, or provoking—whether it gets any pleasure from them, or whether it gets none, it goes out just the same. It is ready for every thing. But suppose some of these neighbors are really bad. Suppose that boy is mean, untruthful, selfish. Don't make a companion of him, but do him a good turn if you can, help him if you can, care for him if he is in trouble, just the same as if he were a good, honest boy. That is love—love "taketh no account of evil," (R. V.,) although it "rejoiceth not in iniquity, but rejoiceth in the truth."

Was there any one who ever loved all his neighbors—loved them always—loved them perfectly? Only one. "While we were yet sinners Christ died for us." His love was ready for any thing and every thing. The steam-power of the engine comes from the mighty heat originally stored up for man in the sun. The tide rising in the inland creek is a part of the great ocean which encircles the world. If we would have that true outgoing, as well as intaking, love to our neighbors, which is "the fulfilling of the law," we must have "the love of Christ shed abroad in our hearts by the Holy Ghost." (Rom. 5, 5.) And the love that is truly outgoing is sure to be in the end intaking. Christ will meet it and still all its longings, and "when that which is perfect is come," or rather, at His coming, love shall be crowned and satisfied.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The best plan for teaching this lesson is shown by the natural divisions of the chapter. I. Begin by showing what is meant by *charity*, which should read *love*, and show how love is the controlling principle of the Gospel, its motive on the divine side, and on the human. Illustrate with evidences of God's love to man, and of man's love in the Gospel....II. Next show the *worth of love* by the contrasts in vers. 1-3. Explain the miraculous gifts, etc., but do not linger on discussions of them, as there are more practical topics. Show how correspondent with "tongues" is eloquence; with "prophecy" is insight into truth, etc., making application to the present time....III. Present the *traits of love*, as here shown in vers. 4-7. With each trait let a suitable Scripture text be read, for reference to which see Analytical and Biblical Outline. Earnestly present these traits as our ideal in character....IV. *The permanence of love*, as the one grace (with faith and hope) subsisting forever in the Church on earth and in heaven....ILLUSTRATIONS. A sculptor wished to carve a bust of Shakespeare. He obtained all the reliable portraits of the great poet, and copied them by the photograph; then all the busts that have been considered correct, and took photographs of them from every conceivable side—front, back, top of head, three quarters, etc., etc., making fifty pictures in all. After a careful study of

them all, he made his clay-model, and from that carved the marble bust. So, to obtain the character of a Christian, we need to examine love in all its aspects.... On vers. 9–12 : Just before his death, Sir Isaac Newton made this remark : "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself by now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."—*Brewster's Life of Newton*....Old tradition says that Joseph, when garnering the grain of Egypt, scattered husks and chaff at fountains, on streams, and before winds, that the famine-stricken every-where might know that grain awaited them. We attain here only the hint of pure, exhaustless grain. Abundance awaits all, and in perfection.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS : Ver. 1 : Prose, 6108, 10194. Ver. 2 : Prose, 10195, 10567. Ver. 3 : Prose, 10433, 11782. Ver. 4 : Poetical, 2073. Ver. 5 : Prose, 586, 11881. Ver. 7 : Prose, 10466. Ver. 8 : Prose, 2726 ; Poetical, 1467. Ver. 10 : Prose, 3495 ; Poetical, 1436, 1768. Ver. 11 : Prose, 9271. Ver. 12 : Prose, 349, 9479 ; Poetical, 1122, 1435. Ver. 13 : Prose, 1857, 8578....FREEMAN'S HAND-BOOK. Ver. 1 : The cymbal, 456. Ver. 12 : Glass, 867.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Power of Love.*

OBJECT LESSON. Show a closed box. Excite curiosity as to its contents. Show, one by one, three objects of differing values, and teach that we prize things according to their worth. Hold up Bible, and tell that in this treasure-box we learn about three precious things which we are going to look at to-day. Make small cross

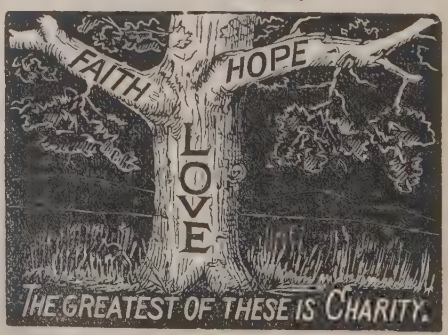
on the board, and print "Faith" on the cross-bar. Ask, Of whom does the cross remind us ? Of what does it remind us ? For whom did Jesus die ? What does his death do for us ? Impress meaning of the word faith—truly believing in Jesus, and obeying him. Tell story of child who jumped from top of a building into his father's arms, and was saved, because he had faith in his father's word. So faith in Jesus leads us to trust his word. Is faith then a treasure ? But there is something in this box that is worth more than faith. Make an anchor on the board, and print "Hope" upon it. Tell what an anchor is for, and show that faith in God gives hope for ourselves. The boy who had faith in his father jumped with a heart full of hope that father would catch him. Show that hope makes glad and cheerful and strong. Is hope worth more than faith ? Show that both are treasures for this world, but there is one treasure which will last forever, and draw a large circle including the cross and anchor. Print "Love" in large letters on the circle, and explain that the word "Charity" in the lesson means love. Read verses 4, 5, 6, 7, putting it into simple language as you read, and let children tell what kind of girls and boys love can make. Tell that Paul wrote this letter about love to the Church at Corinth because he had heard that some of them quarreled with one another, and that some were proud and looked down upon the poor. So Paul wrote, offering the Christians at Corinth a treasure which was greater than faith, or hope, or any thing else, and which, he knew, would make them kind, and loving, and patient at all times. Teach that God has plenty of love to give, for "God is love," and that he will give it to all who ask for it. Tell story of little girl, who, when asked how children could best help others, said, "By just loving them." Then if we want to be happy and helpful, we must get love from God.

Lesson Word-Pictures.

Are you hunting up a title for her memorial-stone ? Call her name, Saint Charity, our beloved Saint Charity. She was not a Deborah, nimble in speech ; nor a Miriam, to lead a choir by the Red Sea, nor anywhere else ; and she certainly was not an Esther in beauty. She did not have Daniel's profound wisdom. She never had a chance to burn at a stake. As she was not like Barzillai, rich in wheat and barley and flour, she had little to give except her own great love. The latter she dispensed lavishly as a king, though undervalued by others and not valued at all by herself. In her charity, for years she put up with a peevish temper in another, one beneath her very roof. While her prayer was a confession of her own inferiority, she heartily thanked God for his gifts to others, praising him for manifestations of his greatness in his creatures. She had a row of choice pedestals to which she was constantly lifting others, exalting Daniel, Miriam, Deborah, Esther. Then she always had an empty pedestal waiting for the next new wonder. She certainly did not seek her own, and in thinking of others did not hunt up infirmities that she fed out as sweet morsels to her self-complacency, but always found some good deed or quality to notice, bearing and believing and hoping and enduring to the end. You thought to provoke her once by sending a freezing remark her way ; you might as well have shot an icicle at the sun. Saint Charity grew old, and so did Deborah and the rest. But while Deborah's speech became rusty, and Miriam's cracked voice was long ago turned out of the choir, and Esther's skin was like an old parchment, and Daniel's intellect crumbled and Barzillai's sons objected to his giving, piously wishing him in heaven, Saint Charity's gift never failed her. With a growing wealth, she kept on loving to the end. How much at home she must now feel with her Lord, seeing face to face, since in her life she made a home in her heart for his spirit of charity ! How we miss her ! Now that she is gone, lo, to that empty pedestal she always kept for the next great one Saint Charity has been exalted in our regard and there forever is enthroned. A pity we had not thought more of her when alive !

Blackboard.

BY J. B. PHIPPS, ESQ.



With brown chalk make the trunk of a tree, with two large limbs. Take green chalk and make leaves ; then, with white chalk, write the words *faith*, *hope*, and *love*. This is a simple illustration of the supremacy of love over faith and hope. It is the trunk, and from it springs the two. All three combined make a perfect fruit-bearing tree, but the limbs, alone, would die and wither away. So, with *love* in the heart, *faith*, *hope*, *benevolence*, and other graces, will spring forth, bearing precious fruit.

A. D. 57.] **LESSON VI. VICTORY OVER DEATH.** [May 11.

1 Cor. 15. 50-58. (*Commit to memory verses* 55-58.]

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Je'sus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

General Statement.

The single chapter of which our lesson is the triumphant conclusion sheds more light upon the world beyond the grave than all the literature of the world in all the ages of its history. Put together the thoughts upon the hereafter by all the sages, from Socrates to Emerson, and they give less of knowledge than this one chapter from the apostle Paul. In it he sets forth the great truth of a resurrection of the dead. This he affirms as a certainty, and shows in many ways its credibility. He shows it in the fact that One has risen from the dead, as attested by many sure witnesses, (vers. 3-9,) and if Christ has been raised who shall say that a resurrection is not possible? He proclaims it is a necessary and fundamental belief, for if there is no resurrection, and if we must go into the grave with no certain hope beyond it, what motive is there for a life higher than that of mere animal pleasure. We may as well eat and drink and die. He shows its possibility by analogies, the kernel of corn dying, yet rising; and are not we better than grains of corn? In the variety of the Creator's works—revealing his omnipotence; and is even a resurrection too hard for God? (vers. 35-42.) He shows it in the progressiveness of God's dealing, (vers. 43-49,) in the fact that the lower comes first and the higher afterward, first the earthly and carnal, after that the heavenly and the spiritual. And then he closes his argument with the triumphant song of praise contained in our lesson, and the exhortation to faithfulness in its final verse.

Explanatory and Practical Notes.

Verse 50. Now. In this verse is the summing up of the argument in the preceding verses. Paul's "now" and "therefore" are always to be noticed as conveying a meaning. **This I say.** "I have something to say to you;" introducing something important. **Flesh and blood.** A New Testament term for our present physical nature, calling attention not especially to its sinfulness, but to its mortal, perishable condition. **Cannot inherit.** It is not an arbitrary law that we *may* not, but a necessity from our state: we cannot. **The kingdom of God.** The blessings of the Gospel dispensation. God's followers are a kingdom among the peoples of the earth. A part of the privileges of citizenship we receive now; but the better part is held in reserve for our enjoyment when we shall be fitted for it. **Neither doth corruption.** That which decays, our mortal body. **Inherit incorruption.** Receive as its inheritance an undying state. Suppose that we were taken to heaven without death: what misery would be entailed by old age, disease, and exhaustion without the privilege of dying! (1) *God has a kingdom, and those who accept his Son are citizens in it.* (2) *Our King gives us here all that we can receive, and promises greater things hereafter.*

51. Behold. Lift up your eyes and look upon your privilege. **I show you.** Rather, as in Rev. Ver., "I tell you," or "declare to you." **A mystery.** A word often used by Paul, and meaning, not something hard to understand, but something that human reason can never find out, and that is made known through revelation. The truth itself may be simple, but is hidden until revealed through the Spirit. **We shall not all sleep.** "Sleep" is the term used in the New Testament of a Christian's departure from life. Rarely is the Christian's end termed *death*, and never is the word *sleep* used in this sense of any save disciples of Christ. Paul is here referring to the followers of Christ who shall be living when the Second Advent of the Lord takes place. He says, "we," identifying himself, as in many texts, with the undivided Church in all ages; yet I am inclined to believe that at the time of writing this epistle Paul had hope, as all Christians should have hope, of living until the Lord's appearing. **Shall all be changed.** The saints on the earth when Christ comes (may we be among them!) shall be transformed from mortality to immortality, and clothed upon with eternal life, without passing through the article of death. (3) *God's kingdom is one in all ages, and on both sides of the line of death.* (4) *Death, to God's people, is no more than a sweet rest from earthly cares to a heavenly awaking.* (5) *Christ is coming, one day, to give us our inheritance.*

52. In a moment. The word in the original is *atom*, a point of time. **Twinkling of an eye.** Words to express in the most vivid manner the suddenness of the event, startling to the world, but welcome to the people of God. **At the last trump.** Not meaning that several trumpets are to be sounded, but that this will be *the* trumpet of the last day of earth's history. **The trumpet shall sound.** Not a visible, brazen trumpet, but that which represents it; for as the law was ushered in with sound of trumpet at Sinai, (Heb. 12. 19,) so will the judgment be. **The dead shall be raised.** "The dead ones," not the holy only, but the wicked as well; all the dead world. **Incorruptible.** There will be a new body at the resurrection. The body with which a man dies will differ from that in which he will rise, as the sheaf differs from the kernel. The resurrection-body, both of saint and sinner, will be a spiritual body, not material. **We.** Again referring to the disciples alive on earth at Christ's coming.

53. This corruptible. The physical, decaying body of the believer. **Must put on.** Literally, "must clothe on;" as if the eternal state were like a garment upon the earthly. **Incorruption.** An undecaying, imperishable state. **Immortality.** A word found only here and in 1 Tim. 6. 16; and pointing to the undying state. *Incorruption* refers to freedom from decay; *immortality* to freedom from death.

54. So when. All this is connected with the sounding of the trumpet and the appearing of the Lord. **Then shall be brought to pass.** The apostle reads between the lines of the prophet's message, and sees in it a deeper meaning, and beyond a more complete fulfillment, than the prophet himself knew. **The saying.** Contained in Isa. 25. 8. **Death is swallowed up in victory.** The promise originally referred to the Jewish people, but its complete fulfillment can only be when the dead are rescued from the grave. The New Testament writers often find meanings in the Old Testament which may not have been in the minds of men who wrote the word, though without doubt in "the mind of the Spirit" who inspired it. (6) *Let us seek for this inner sight into the depths of God's truth.*

55. O death, where is thy sting? Words evidently suggested by Hos. 13. 14, but not directly quoted, except as one who is full of Scripture will shape his thought in Scripture language. It is a triumphant exclamation. The *sting* of death is its power to harm, which is taken away by the resurrection; for who needs to fear death if he shall rise from the destroyer's embrace, victorious? **O grave,** (Rev. Ver., "O death,") **where is thy victory?** The grave *seems* to have a victory as we see all the world dropping into it and covered by it; but its triumph is short, for soon the believers

in Christ shall come forth with bodies over which death has no power.

56. The sting of death is sin. It is sin which first gave death power to pierce man with his dart; it is sin which still makes every man dread death, and "that undiscoverable something" which lies beyond it. **The strength of sin.** Rev. Ver., "the power of sin," which is more accurate; that which arms sin with power, and makes us realize it as a fact; and a fact which cannot be forgotten. **Is the law.** See Rom. 7. 7, 8. The law of God holds up the standard of right before us, shows us how far we fall below it, and thereby convicts us of sin. Thus it is the power of sin, for it shows the power which sin has over us. (7) *None of us can be saved from the guilt or the consequences of sin by our own goodness.*

57. Thanks be unto God. For it is God alone who formed the plan for our redemption from death; who gave his Son as the means of our salvation; who imparts to us power to triumph in Christ; who brings up from the grave. **The victory.** The final victory of believers over death and the grave by a glorious resurrection. **Through our Lord Jesus Christ.** He it is who wins our victory for us, by satisfying the law of righteousness, by dying in our stead upon the cross, by rising in triumph from the grave as the pledge of our resurrection, and by imparting to us his power. (8) *All our blessings radiate from the Lord Jesus Christ.*

58. Therefore. The final conclusion of the argument in the entire chapter, upon which the application of this verse depends. **Be ye steadfast, unmovable, always abounding.** These three adjectives form a climax; the first, from a word meaning *a seat*, expresses the idea of firmness; the second, that which is unshaken, resisting pressure; the third, ardent and energetic action. Because we know that we shall have complete victory over every opposing power, we can have the strongest encouragement to firmness, strength, and activity. The soldiers who are sure of defeat, or doubtful of the result, may fail, but not those who are confident of success. **In the work of the Lord.** Here meaning the entire round of the Christian life, in all its conduct and character, to which the thought of our final victory will be an inspiration. **Your labor is not in vain.** If we were destined to die and never live again, if it were true that "death ends all," then our labor would be in vain; but since we shall live hereafter, we have an assurance that repays all our toil. (9) *There can be no strong motive to character without a hope hereafter.* If every student in college knew that on his graduating day he would be taken out and put to death, how many would care for knowledge enough to seek it by study? **In the Lord.** So far as it is in the Lord, in his name, through loyalty to him, it is not in vain with respect to the final recompense of reward.

HOME READINGS.

M. Victory over death. 1 Cor. 15. 50–58.
Tu. Death by sin. Rom. 5. 12–21.
W. Victory through Christ. Rom. 6. 12–23.
Th. The first death. Gen. 4. 1–12.
F. Eternal life through faith. 1 John 5. 1–13.
S. No death in heaven. Rev. 21. 1–8.
S. Death universal. Eccles. 9. 1–10.

GOLDEN TEXT.

Death is swallowed up in victory. 1 Cor. 15. 54.

LESSON HYMN. 7.

Hymnal, No. 260.

Vain the stone, the watch, the seal,
Christ has burst the gates of hell:
Death in vain forbids his rise;
Christ hath opened paradise.

Lives again our glorious King;
Where, O Death, is now thy sting?
Once he died our souls to save:
Where's thy victory, boasting Grave?

Soar we now where Christ has led,
Follow our exalted Head;
Made like him, like him we rise:
Ours the cross, the grave, the skies.

TIME.—A. D. 57. See on Lesson III.

CONNECTING LINKS.—See on Lesson III, Topic No. 9.

DOCTRINAL SUGGESTION—The resurrection of the dead.

Monthly Missionary Meeting.—Topics: 1. What the Sabbath-school can do for Missions. 2 Cor. 8. 5–7. 2. Missions in Central and Southern Europe.

QUESTIONS FOR SENIOR STUDENTS.

1. A Mystery, v. 50–53.
What is Paul's meaning of a mystery?
What is the mystery here referred to?
Why is this change necessary?
To whom will it come?
When will it take place? 1 Thess. 1. 4; 16. 17.

2. A Victory, v. 54–57.
Where is the victory promised? Isa. 25. 8.
What is this victory?
How is sin the sting of death? Rom. 6. 23.
Through whom, and how, do we have victory?
What is said of this victory in Rom. 8. 37?

3. A Duty, v. 58.
To whom does this call to duty come?
What are the three duties here presented?
Why should these duties be regarded as a privilege?
Who will reward us, and how?

Practical Teachings.

How does this lesson show us—

1. A glorious hope?
2. A great triumph?
3. A gracious privilege?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Mystery, v. 50–53.
How may we inherit the kingdom of God? John 3. 3.
What is the state of the natural heart? Rom. 8. 7.
What mystery does the apostle announce?
What is meant by sleep? 2 Sam. 7. 12.
When shall this change come?
What change will take place?
Is this a change of the spirit or of the body?
When does the spirit "put on immortality?" John 5. 24.

2. A Victory, v. 54–57.
What prophecy will the resurrection fulfill?
Where is this prophecy found?
What is the sting of death?
What is the sure result of sin? Rom. 6. 23.
What reveals our sins to us? Rom. 7. 9, 10.
Through whom is the victory over death given?
What is the ground of our hope of victory? 1 Cor. 15. 20.
How may we obtain this victory?

3. A Duty, v. 58.
What exhortation does the apostle give?
What danger besets the believer? Eph. 4. 14.
What should constantly employ the believer?
What encouragement is given us to labor?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The doctrine of the resurrection of the body?
2. The certainty of victory through faith in Jesus?
3. The need of constant labor for Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

What cannot inherit the kingdom of God? **Flesh and blood.**

What is meant by flesh and blood? **Our natural bodies.**

Why are our bodies corruptible? **Because liable to sickness, decay, and death.**

What must take place before we can enter heaven? **We must become incorruptible.**

When shall we be changed from the corruptible to the incorruptible? **At the last trump.**

How shall we be changed? **A spiritual body will be given us.**

What is the mystery Paul speaks of? **That some believers will be alive when the trumpet shall sound.**

Shall all be changed, the living and the dead? **Yes, in a moment.**

When this earthly body shall be changed into a heavenly body, what prophecy will be fulfilled? [Repeat GOLDEN TEXT.]

What is the sting of death? **Sin.**

Who has taken the sting away from death? **Christ, the Saviour from sin.**

What is the strength of sin? **The law.**

Who has fulfilled the law? **Christ Jesus.**

Who gives us the victory over death? **God, through the Lord Jesus Christ.**

What must we do, therefore? **Stand fast in the faith of God.**

Words with Little People.

The gift of God is eternal life, through Jesus Christ our Lord.

Do you refuse it? Then you *turn from* Christ, and love sin and evil and self.

Do you accept it? Then you *hate* sin and evil and self, and *love Christ.* "If I have done iniquity, *I will do so no more.*"

THE LESSON CATECHISM.

[For the entire school.]

1. What must mortal put on to inherit the kingdom of God? **"This mortal must put on immortality."**

2. What saying shall then be brought to pass? **"Death is swallowed up in victory."**

3. What is the sting of death? **"The sting of death is sin."**

4. Through whom do we gain the victory over death? **Through our Lord Jesus Christ.**

5. What does the apostle urge his brethren to be? **Steadfast, unmovable, abounding in the Lord's work.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Resurrection.

I. ITS NECESSITY.

1. *Flesh and blood cannot inherit.* v. 50.
"Dust thou *art*....return." Gen. 3. 19.
2. *Corruptible must put on incorruption.* v. 53.
"We ...do groan, being burdened." 2 Cor. 5 4.

II. ITS TRAITS.

1. **Sudden.** "*In a moment.*" v. 52.
"Come as a thief in the night." 2 Pet. 3. 10.
2. **Startling.** "*Trumpet shall sound.*" v. 52.
"Descend from heaven....trump." 1 Thess. 4. 16.
3. **Universal.** "*Dead shall be raised.*" v. 52.
"All that are in the graves." John 5. 28.

III. ITS RESULTS.

1. **Transformation.** "*Changed.*" v. 52.
"Change our vile bodies." Phil. 3. 21.
2. **Immortality.** "*Must put on.*" v. 54.
"Mortality....swallowed up of life." 2 Cor. 5. 4.
3. **Victory.** "*Swallowed up.*" v. 54.
"Destroy him....power of death." Heb. 2. 15.

IV. ITS SOURCE.

1. *God....giveth us....victory.* v. 57.
"Gift of God *is* eternal life." Rom. 6. 23.
2. *Through our Lord Jesus Christ.* v. 57.
"More than conquerors through him." Rom. 8. 37.

V. ITS ENCOURAGEMENTS.

1. *Be ye steadfast.*" v. 58.
"Faith grounded and settled." Col. 1. 23.
2. *Unmovable.* v. 58.
"Not moved away from....hope." Col. 1. 23.
3. *Work of the Lord.* v. 58.
"Not weary in well-doing....reap." Gal. 6. 9.

ADDITIONAL PRACTICAL LESSONS.

Certain Aspects of the Kingdom of God.

1. It is a kingdom which we inherit from our relation to God and to his Son Jesus Christ, for we are "heirs of the kingdom." v. 50.

2. It is an eternal, undying kingdom, one that knows neither death nor decay, and thus is in marked contrast with the kingdoms of earth. v. 50.

3. Hence, we must be changed from the dying to the undying, from the earthly to the heavenly, before we can possess the kingdom. v. 51, 52.

4. It is a kingdom which shall be suddenly and unexpectedly revealed to men, with sound of the trumpet and the coming of the King. v. 52.

5. It is a kingdom of final and complete triumph over death and the grave by the glorious resurrection of its inheritors. v. 54, 55.

6. It is a kingdom which comes from God, and depends upon Jesus Christ for all its glories. v. 57.

7. It is a kingdom which gives encouragements to persevering fidelity in the present life. v. 58.

English Teacher's Notes.

A GREAT deal of care and pains is needed to bring a flower-garden to perfection. There is the planting, the tending, the weeding, the watering, and numberless other things which must not be omitted if the ground is to be kept in order, and the flowers are to come forth in plenteous and unmarred bloom. But go into such a flower-garden when the summer is over, and the chill autumn mists are creeping over the land. It wears a depressing aspect. (I am not, of course, speaking of gardens in the sunny South.) The flowers are gone, the branches are getting bare, the leaves are strewing the ground, and by and by all is cleared up, and a dull, lifeless look pervades the garden. Then the snow comes down and covers up the whole. Stillness and death reign where once all was bright with growth and color. The triumph of winter seems complete. Was it worth bestowing so much pains and labor on what was so soon to fall?

But we know better. When a few short months are passed, that garden will be alive and awake again. The branches will be clothed with shining green, and the flowers spread out their many-tinted petals, and send forth sweet odors on the breeze. It will then be evident that the triumph of winter was but a seeming one. Life and beauty have won the victory over death and darkness.

But suppose this renewed life and beauty were of such a nature that winter could never more touch it with his chilly breath, that it could never more know hurt or decay. Would not such a garden be worth working for? And who would grudge any amount of labor bestowed upon it beforehand?

Something like this is shown us in the chapter from which our passage for to-day is taken. As year after year the "grass withereth and the flower fadeth," so do men and women, boys and girls, fade and die. Not a year passes but some are laid in the grave. Their place at home is empty; the lifeless body lies beneath the turf; the snow covers it, the grass grows over it, while down below it is turning

to dust. Has not death gained the victory? For these dead men have not risen up again with returning spring. Year after year goes by, till at last many of them are utterly forgotten.

But once death was defeated. One evening a bruised, mangled, lifeless body was laid in a grave at Jerusalem. But on the third day from the time that death had claimed his prey the grave was open and empty. Christ had risen, and that evening the sorrow of his friends was turned into joy when they "saw the Lord."

But how came death to touch him at all? Look at ver. 56. "The sting of death is sin." Christ bore "in his own body" (1 Pet. 2. 24) the sin of the world, and therefore death laid hold on him. But after he had paid the full penalty of sin, death could not keep him, its sting was taken away; it had "no more dominion over him." (Rom 6. 9.) Let the sting be taken from a poisonous serpent and it becomes powerless to hurt. The sting is gone from death for all Christ's redeemed ones. It may hold them for awhile, but cannot keep them. They have the victory over it.

Then why do they die? The passage gives us an answer: "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." We do not bring bulbs and roots and seeds into our houses to adorn our rooms. We bury them in the earth, and then when the flowers come forth we bring them in to enjoy their beauty and fragrance. This earthly body is not only like the flower that fades and withers, but like the seed cast into the earth, (vers. 37, 42.) It is not fit for the mansions above. So the bodies of Christ's servants die and are buried, to rise like his body, in life and strength and beauty, that nevermore can fade.

Then must every Christian die? If so, the Lord would be left without a witness upon the earth. So, when he comes, there will be many still living. How can they be made fit to be taken up to reign with him? He who makes the buried seed to bring forth the beautiful flower can work this change "in a moment, in the twinkling of an eye." Not only the dead, but the living, shall put on "incorruption" and "immortality." Then it shall be seen that "death is swallowed up in victory."

If it were not so, what would have been the use of Paul's labors? If men were to die and rise no more, what was the good of all his trouble, and why should he risk his life continually? (ver. 30–32.) And of what use for the Corinthians to devote their lives to God's service, if all must come to an end? But Paul bade them work on, knowing that their labor was "not in vain in the Lord," because they could look beyond death to a blessed resurrection and glorious immortality.

In conclusion, look at two pictures. Here is a fierce South African chief, who has never quailed before the face of an enemy; but now his countenance is full of horror as he asks the missionary: "Do you mean to tell me that the dead will rise again? I have slain hundreds and hundreds of men. Will they rise again?" Here was a future he dared not face. To the evil doer who has never repented the resurrection can only bring after it the "second death," (Rev. 21, 8,) for the "sting of death is sin."

Look at a different picture. Here is a servant of Christ seeking out the poor and the outcast, spending time and money and strength for Christ's sake, in seeking to do good to the bodies and souls of others. Some people say: "How foolish!" Others say, "Very fine, but carried too far." Others, again, "What is the good of it all in the end?" What does Christ say? "Thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just," (Luke 14, 14.) Sin washed away, the sting of death gone, a blessed resurrection, or change to immortality, labor plenteously rewarded—that is the portion of the believer in Christ.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The teacher should carefully read the entire chapter (1 Cor. 15) as a preparation for teaching, and notice its line of thought, which is outlined in the General Statement....Show the importance of this subject by a word-picture of the universality of death; cemeteries every-where; death upon all men, etc....The lesson is analyzed in the Analytical and Biblical Outline, which might be made the line of teaching. In that case let the Scripture references be searched out and read by the scholars from their Bibles....Another line of thought is given in the Additional Practical Lessons, namely, The kingdom of God in its relations to the eternal world....Notice our duties in view of the resurrection. 1. Believe in it as a certainty; 2. Prepare for it now, for then it will be too late; 3. Look forward to it with exultant hope, and not with fear; 4. Thank God for it. 5. Be earnest in the work of the Lord, the Christian life....ILLUSTRATION. Compare the inscriptions and monuments in heathen burial places of the ancient world with the Christian inscriptions in the Catacombs of Rome. The ancient Romans had more than thirty emblems for death, and all of them expressive of sorrow, without a sign of hope; a broken column, a broken harp, a tree cut down, etc.; while every ancient Christian memorial testifies of hope to come.

References. FOSTER'S ILLUSTRATIONS. Ver. 52: Prose, 5030. 12068: Poetical, 2668. Ver. 53: Poetical, 3197. Ver. 54: Prose, 1272, 7127; Poetical, 1932. Ver. 55: Prose, 1554, 7200; Poetical, 984. Ver. 56: Prose, 5313, 11392. Ver. 57: Prose, 1307, 1371. Ver. 58: Poetical, 951, 1977.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Life in Jesus.*

Bring to the class a plant in blossom, taken up by the root. Talk about plant life, telling about the little seed dropped into the ground, which must first burst and let the old husk fall off, before any new form of life could appear. Bring a seed, partly decayed, and let children see how the husk is dropping off, asking them to remember this, as it will help to teach our lesson. Let children help to tell about the growth of the plant—first the tender blade of green, then leaves, then a lovely blossom. Ask if any child present has ever seen a child, who

had died, in its casket. How still it was! It could not speak or move! What had happened? The life has gone away from the body, and now the body is worth no more than the husk of the seed. Can you see the life in the seed? No, but you are sure it had life, for here is a plant that has grown from it. But how shall we know that there was life in the child's spirit, which will go on and grow and blossom elsewhere?

Question about the death and resurrection of Jesus. Why did not Jesus stay in the grave? Because he had so much life in him that the grave could not hold him, and he gives this life to each one who believes in him, so that all believers shall rise from the dead some day, because Jesus rose.

Make trumpet on the board, and tell that when the trumpet sounds—that is, when God speaks—those who have died shall rise from their graves and appear in their new, heavenly bodies. Show the seed and the blossom side by side, and tell that our heavenly bodies shall be as much more beautiful than our earthly bodies as the blossom is more beautiful than the seed.

Teach that it is sin which makes death our enemy. Who can conquer sin? None but Jesus, for Jesus is the one Conqueror who never fails. Show a flag, and ask who carry a flag? Yes, soldiers; and soldiers follow whom? A captain. Do we want to follow a Captain who can conquer sin and death? Then we must follow Jesus. Satan wants to be our captain, but if we follow him we shall find ourselves at last in the power of our great enemy, death.

Lesson Word-Pictures.

Hush, this is the house of death! This is the proof that to be human is to be mortal, to live is to die. The house of death? What sign of decay is there in those strong walls, the fresh colors of the decoration of the rooms, the rich, untarnished furnishings? A power is here that to the eye lives and flourishes, and yet in reality this home lies in the shadow of the blighting scepter of death stretched over it. Come this way, enter this room where the only noises are the solemn, monotonous ticking of the clock on the mantel and the sobbing of those gathered around that bed. There on that couch is—death. It is in the eyes losing their luster, in the hands dropped through weakness, in the voice sinking rapidly to the faint whisper of a wind among the dark pines. Yes, to be human is to be mortal. And how lonely seems the going of that soul! But look! The light is coming to that face again, and the hands are lifted as if toward a Presence. The voice strengthens. There are words about "Christ," an "elder Brother," a "Shepherd in the valley." And see! The eyes wander as if from face to face, and the words "an innumerable company" break from the white lips! And did you say how poor and needy goes this traveler out of life? Hearken again! There are words about a "city," "street of gold," "gates of pearl." And did you call this life a dream, a shadow, a mist? I look upon that face, and it is bright now with the luster dropped from a crown of immortality. "O death, where is thy sting? O grave, where is thy victory?"

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. *The sting of death is sin.* This diagram is intended to show that to the good death need have no terror. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We are all on the road that leads to death, and here death is symbolized by a gate. The good find this is the gateway to eternal life; therefore its opening is robbed of terror, for they step through it and "put on immortality." Repeat verse 58.

SUGGESTION. Death may be symbolized as a bridge spanning a chasm. On one side write *Earth*, on the other side *Heaven*.

A. D. 57.] LESSON VII. THE UPROAR AT EPHESUS. [May 18.

Acts 19. 23-41, and 20. 1, 2. [*Commit to memory verses* 38–40.]

23 And the same time there arose no small stir about that way.

24 For a certain *man* named De-me'tri-us, a silversmith, which made silver shrines for Di-an'a, brought no small gain unto the craftsmen:

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Eph'-e-sus, but almost throughout all A'si-a, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Di-an'a should be despised, and her magnificence should be destroyed, whom all A'si-a and the world worshipeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Di-an'a of the E-phe'si-ans.

29 And the whole city was filled with confusion: and having caught Ga'ius and Ar'is-tar'chus, men of Mac-e-do'ni-a, Paul's companions in travel, they rushed with one accord into the theater.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of A'si-a, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theater.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Al-ex-an'der out of the multitude, the Jews putting him forward. And Al-ex-an'der beckoned with the hand, and would have made his defense unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Di-an'a of the E-phe'si-ans.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Eph'e-sus, what man is there that knoweth not how that the city of the E-phe'si-ans is a worshiper of the great goddess Di-an'a, and of the *image* which fell down from Ju'pi-ter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.
37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.
38 Wherefore if De-me'tri-us, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.
39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.
40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.
41 And when he had thus spoken, he dismissed the assembly.

1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Mac-e-do'ni-a.
2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

General Statement.

For three years the apostle Paul had labored at Ephesus, and now his restless spirit was urging him to the lands beyond. He had planted a Church, which was perhaps the most intelligent of any resulting from his ministry; a Church which could appreciate the sublime thoughts of the Epistle to the Ephesians, called by Coleridge "the divinest composition of man;" a Church over which a Timothy was to take the apostle's place, and in which a John was to write his Gospel; a Church, too, which should overshadow the temple of Diana, and stand in triumph above its ruins. He had spread the knowledge of Christ abroad through all Proconsular Asia, and from the Euxine to the Taurus, had caused the Gospel to become a recognized power. He had written to the Church at Corinth his First Epistle, and was now ready to follow it in person, when his departure was delayed, not hastened, by a sudden burst of persecution, of which he might well say, "I fought with wild beasts at Ephesus." It came not from Jews, like most of Paul's trials, but from Gentiles; and not from honest unbelief, but from ignorance and greed mingled. The image-manufacturing interest was quick to perceive a falling off in its traffic; it roused the warcry, "Great is Diana of the Ephesians!" it called forth into the streets an ignorant mob; it thronged the theater, and made the heavens resound with its cries. Paul, undaunted, was ready to go forth and face the throng; and, perhaps, had he done so, might have captivated and conquered it with one of his masterly addresses, but his friends among the disciples, and among the nobles of the city, restrained him. The city recorder stood upon the platform, and with ready tact gained attention, quieted the mob, defended the apostle and his friends, warned the rioters of the danger to which they were bringing the city, and then sent the multitudes home. When the peril was past, and not until then, Paul bade farewell to his friends, and sailed away to his old fields of Macedonia and Greece, from which, after a final visit to Jerusalem, he hoped to turn toward Rome.

Explanatory and Practical Notes.

Verse 23. The same time. This takes us back to the close of Lesson II, and the ministry of Paul in Ephesus. **No small stir.** The word *stir* is elsewhere translated "tumult." Acts 12. 18. **About that way.** Or, as in Rev. Ver., "the Way;" which was a common term for Christianity, used among disciples, and referring to it as a pilgrimage or path in life.

24. Demetrius. An Ephesian, and evidently a leading spirit among the craftsmen in the shrine-making business. **Made silver shrines.** The pride of Ephesus was its temple of Diana, said to have been the most magnificent in the world. Travelers and pilgrims were wont to obtain small models of the temple and its statue, made of metal, for worship at home. **For Diana.** Diana or Artemis was represented among the Greeks as a huntress, but at Ephesus as a many-breasted figure, terminating below in a shapeless block. This wooden image, which is said to have outlasted seven successive temples in Ephesus, was reported to have fallen down from heaven. **No small gain.** And that gain was the motive of their opposition to the Gospel; just as now the temperance reform finds its bitterest enemies among those who make money by liquor-selling.

25. Whom he called together. His own employees, and the entire image-making fraternity, and all other trades depending upon the temple of Diana, were gathered. **Sirs.** Literally, "men," or as we would say, "fellow-citizens." **By this craft** [Rev. Ver., "business"] **we have our wealth.** He wastes no words, but goes to the real motive at once. (1) "*If you meddle with Diana, you must expect to lose the friendship of Demetrius.*" (2) *How often a man's belief is shaped by his apparent interests!*

26. Ye see and hear. The fact was patent to the observer; a great tribute to the preaching of Paul, and the power of the Gospel. **Throughout all Asia.** Proconsular Asia Minor is meant, the provinces bordering on the Ægean Sea. **This Paul.** Contemptuously expressed. **Turned away much people.** Secular history informs us that within fifty years from this time the temples in the adjoining province of Bithynia were deserted, and the priests complained that no offerings were brought to them. **No gods which are made with hands.** Philosophers might speak of the idol as a symbol, as educated Romanists now regard the crucifix; but the ignorant mass of worshipers regarded it as a god, and so do the masses of the Church of Rome now.

27. Our craft is in danger. "Our business interests" would convey the meaning more accurately. **To be set at nought.** "To come into contempt" literally; just as the traveler in China smiles as he sees the sign, "Gods made here." **Whom all Asia.** All the provinces of western Asia Minor united in rebuilding the temple of Diana, after its destruction by fire on the night when Alexander the Great was born; and each of its one hundred and twenty great columns was the gift of a city. The annual festival of the goddess, held for a month, attracted thousands of people from every part of the Roman Empire.

28, 29. Full of wrath. Self-interest, pride, and superstition combined to swell the excitement. **Great is Diana.** Probably a tumultuous procession marched through the streets, drawing the multitudes, and crying out the name of their goddess. **The whole city.** In all Greek cities were hosts of idlers eager for riot or for pleasure. **Filled with confusion.** Nothing spreads so quickly as the spirit of a mob, and Oriental cities are often under its power. **Gaius.** A friend of the apostle Paul, and a native of Macedonia. **Aristarchus.** One of the many men who were drawn to Paul by his magnetic nature. He seems to have remained by his side until his trial in Rome, enduring for his sake persecutions on land and storms at sea. **Paul's companions.** They could not find Paul himself, as he was at the moment beyond their reach. **The theater.** A semicircular inclosure, built into the side of Mount Pion, open to the sky, and containing seats for twenty thousand people. Though in ruins, its plan may still be traced.

30. Paul would have entered. Before we judge him rash in his courage, let us consider the wonderful power with which he quieted a similar mob in the temple at Jerusalem, and compelled it to listen to the story of his conversion. **The disciples.** Men who had been converted to the Gospel in Ephesus, and who knew the violence of the people's prejudices.

31. The chief of Asia. In Greek "Asiarchs," officers appointed to superintend the annual games at Ephesus. They were men of great wealth and the highest social standing. **Were his friends.** It is noticeable that every-where men of high rank were won to friendship with Paul, as Sergius Paulus, Felix, Erastus, and Julius the centurion. (3) *True nobility of character gains the respect of discerning men.*

32. Cried one thing and ... another. An exact description of a mob. **More part knew not.** They had a vague sense that something was wrong, but were ignorant of the cause of the trouble. (4) *Much of the opposition of men to the Gospel arises from ignorance.* (5) *Let us never be led astray by popular opinion, which is as apt to be wrong as right.*

33. Alexander. Here named, evidently, as a well-known man, and as an enemy of the Gospel. It is probable that he was the "Alexander the coppersmith,"

whom Paul named in 2 Tim. 4. 14, as a dangerous opposer. **The Jews putting him forward.** The Jews feared lest the mob in its unreasoning zeal might confuse them with the Christians, (as at that time there was no distinction between them in the popular mind,) and therefore put forward Alexander as their champion.

34. They knew that he was a Jew. Who cannot recognize the Jewish countenance, whether in New York or St. Petersburg? In the ancient world, as in the modern, the Jews were every-where known, and every-where held in a strange mixture of respect and contempt. **Great is Diana.** An expression of loyalty, and an act of worship, such as may even now be heard from Brahmins in India, who will repeat a similar form of words for days together. (6) *The voice of the people is not always the voice of God.*

35. The town-clerk. An official corresponding to the recorder of modern cities. He took care of the archives, and presided at assemblies of the citizens. This man possessed unusual tact in managing the tumultuous mob, and was probably, like the Asiarchs, a friend to Paul. **What man is there.** He flatters their pride, refers to their distinguishing honor as a people, names the image of their goddess with apparent reverence, and then shows the wrong they were doing, and hints at the danger into which they were running. **A worshiper.** Literally, "temple-sweeper," or sexton, a title found on many Ephesian coins. **Image which fell down.** "The Jove-fallen image." The shapeless idol which stood in the interior of the temple.

36, 37. Cannot be spoken against. "Every body knows how devoted this city is to Diana, and nobody can deny it; therefore, there is no need of this confusion.' **Do nothing rashly.** Good counsel for other people besides the Ephesians. **Neither robbers of churches.** Rev. Ver., "of temples." The apostles had made no attempt to plunder the temple of the goddess. **Nor yet blasphemers of your goddess.** It is very evident that Paul did not attack idolatry or false religion, but took the better plan of establishing the truth and saving men. (7) *The wise worker is never a destroyer, but always a builder.*

38. If Demetrius. He places the responsibility of the mob upon Demetrius and his fellow-craftsmen, and hints that they may be held accountable for it. **Have a matter.** Any complaint to make. **The law is open.** Rev. Ver., "The courts are open, and there are proconsuls." "There are legal ways of seeking justice;" is the meaning. **Let them implead.** Let Demetrius accuse Paul, or Paul accuse Demetrius, if there be a difficulty between them.

39, 40. Other matters. Such as pertain not to private, but public matters. **A lawful assembly.** He intimates that this was not an assembly, but a mob, which threatened danger to the rights of the city. **Called in question.** The Roman authorities dealt severely with cities which allowed mobs to rule; and more than one place had been deprived of its power of self-government and placed under martial law for riots in which Roman citizens had suffered. **This concourse.** Literally, "this mob-meeting." (8) *Often those who have no fear of God's law will respect man's.*

41. When he had thus spoken. Having shown that the excitement was unworthy of the city's reputation, unjustifiable, unnecessary, and fraught with danger. **Dismissed the assembly.** Formally closed the meeting, from which all were quick to depart, in order to be relieved of accountability for it.

1. After the uproar. He waited until after the tumult, that he might not appear to be a fugitive from it. **Called....the disciples.** He now bade farewell to a Church which he had founded, and instructed for three years. The epistle which he afterward wrote to this Church shows that it was high in its intelligence. **To go into Macedonia.** He had written his First Epistle to the Corinthians, and was anxious to hear from those to whom it had been addressed.

2. Gone over those parts. He visited Philippi, and the Churches of Macedonia, perhaps as far as Illyricum, on the Adriatic Sea. **Came into Greece.** In this verse is stated the work of a whole year, bringing Paul's life down to the spring of A. D. 58.

HOME READINGS.

M. The uproar at Ephesus. Acts 19. 23–41; 20. 1, 2.
Tu. Love of God profiteth man. Psa. 145. 10–21.
W. Love of gain worketh evil. Acts 5. 1–10.
Th. The right way. John 14. 1–15.
F. Paul telleth the way. Heb. 10. 12–23.
S. Idol-worship vain. Jer. 10. 1–16.
S. Trust in the living God. Psa. 115. 1–13.

GOLDEN TEXT.

Why do the heathen rage, and the people imagine a vain thing? Psa. 2. 1.

LESSON HYMN. 7, 6, 7.

Hymnal, No. 677.

God of Israel's faithful three,
Who braved a tyrant's ire,
Nobly scorned to bow the knee,
And walked, unhurt, in fire;
Breathe their faith into my breast,
Arm me in this fiery hour;
Stand, O Son of man, confessed,
In all thy saving power!

Earth and hell their wars may wage;
Calm I mark their vain design:
Smile to see them idly rage
Against a child of thine.

TIME.—A. D. 57. For rulers, etc., see Lesson I.

PLACE.—Ephesus, in Asia Minor.

CONNECTING LINKS.—(With Lesson II.) 1. The disciples separated from the Jews. Acts 19. 9, 10. 2. The sorcerers and their books. Acts 19. 11–20. 3. Paul's plan of journeying. Acts 19. 21, 22.

DOCTRINAL SUGGESTION.—Human depravity.

QUESTIONS FOR SENIOR STUDENTS.

1. Wild Excitement, v. 23–34.
What was the cause of the excitement?
Who promoted it, and how?
What selfish motive inspired it?
How is this same spirit manifested now?
What was the effect upon the people?
Where did they go, and for what purpose?
What spirit did Paul show?
What trait of a mob was shown?

2. Wise Advice, v. 35–2.
Who showed wisdom, and how?
How did he win the people's favor?
What was his advice?
What warning did he give?
What was the result?
How did he show tact in all this?
What did Paul do afterward?

Practical Teachings.

Where in this lesson do we find—
1. The motive of the persecuting spirit?
2. An example of courage?
3. An example of wisdom?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Wild Excitement, v. 23–34.
Of what trade was Demetrius?
What was a great source of gain to the Ephesians?
What action did Demetrius take against Paul?
Of what did he remind his fellow-workmen?
Of whom did he warn them?
Why was he so disturbed?
Was it love for the idol or self-interest which moved him?
What effect had his speech?
Who were taken to the public gathering-place?
Why was not Paul with them?
Who attempted his own defense?
Why was he not heard?
What was the cry of the people?

2. Wise Advice, v. 35–2.
Who stilled the tumult?
What advice did he give the people?
What did he testify about the accused?
What counsel did he give the silversmiths?
What words of caution did he utter?
What effect had this tumult upon Paul?
What country did he visit?

Teachings of the Lesson.

Where in this lesson do we find—1. That self-interest is an enemy to spiritual life? 2. That idolatry blinds men to the truth? 3. That wise counsel is better than hasty zeal?

QUESTIONS FOR YOUNGER SCHOLARS.

What was the result of Paul's preaching? **Many forsook their idols and believed in Jesus.**

Who was Demetrius? **A silversmith, who made shrines for Diana, the Ephesian goddess.**

What did he do? **He gathered together others who made idols.**

What did he tell them? **That Paul had turned many people from worshiping idols.**

Of what was Demetrius afraid? **That he would lose his trade.**

Of what did he pretend to be afraid? **That the great Diana would be neglected.**

What did the silversmiths do? **They created a great uproar in the city.**

Whom did they seize and carry into the theater? **Two of Paul's friends.** [fend them.

What did Paul try to do? **Go with them and de-**

Who prevented him? **His friends, the chief officers.**

Who quieted the people? **The town-clerk.**

What did the town-clerk say? **"Let us do nothing rashly."**

What did he tell them? **That there was no cause for such confusion.** [Repeat GOLDEN TEXT.]

What did Paul do after the uproar? **He took leave of the disciples.**

Where did Paul go after he had taken leave of the disciples? **Through Macedonia to Greece.**

Words with Little People.

Let us learn that—Money may seem greater than God. Love of money leads to untruth. Love of money causes great trouble. "The love of money is the root of all evil."

THE LESSON CATECHISM.

[For the entire school.]

1. What led to the uproar at Ephesus? **Fear of the overthrow of Diana.**

2. Who was the leader of the uproar? **Demetrius, a silversmith.**

3. To what place of concourse did the people take Gaius and Aristarchus, Paul's companions? **To the theater.**

4. Whom did the Jews put forward to address the people? **Alexander.**

5. Who finally appeased them? **The town-clerk.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of Persecution.

I. A MERCENARY SPIRIT.

Our craft is in danger. v. 27.

"Love of money....root of all evil." 1 Tim. 6. 10.

"Teaching....for filthy lucre's sake." Titus 1. 11.

II. A SUPERSTITIOUS SPIRIT.

The great goddess Diana. v. 27.

"He feedeth on ashes." Isa. 44. 20.

"An idol is nothing." 2 Cor. 8. 4.

III. A PASSIONATE SPIRIT.

They were full of wrath. v. 28.

"Every man be....slow of wrath." James 1. 19.

"Hasty of spirit, exalteth folly." Prov. 14. 29.

IV. A VIOLENT SPIRIT.

Having caught....Paul's companions. v. 29.

"*Suffer* as a Christian." 1 Pet. 4. 16.

"Killeth you will think....service." John 16. 2.

V. AN IGNORANT SPIRIT.

Knew not wherefore....come. v. 32.

"Brutish in his knowledge." Jer. 10. 14.

"They that make....like unto them." Psa. 115. 8.

VI. AN UNJUST SPIRIT.

Neither robbers....nor yet blasphemers. v. 37.

"Do well, and suffer for it." 1 Pet. 2. 20.

"Persecuted for righteousness' sake." Matt. 5. 10.

ADDITIONAL PRACTICAL LESSONS.

"The Way," (ver. 23.)

1. It is a Way which attracts notice and awakens interest in the world. v. 23.

2. It is a growing, widening Way, one that makes progress and wins followers. v. 26.

3. It is a Way to enlightenment, in which the truth is learned, and error is brought to destruction. v. 27.

4. It is a persecuted Way, opposed by the votaries of error, who will crush the truth when they cannot answer it. v. 28, 29.

5. It is a Way which wins friends among the intelligent leaders of society, even when they do not walk in it. v. 31, 35.

6. It is a Way under a divine protection, so that all who walk therein are safe. v. 35–41.

English Teacher's Notes.

I REMEMBER standing one day on the north-east coast of Yorkshire, watching the waves as they swept in upon the shore. Such was their strength and such their volume that it seemed as though they must carry all before them, and as if the peaceful valley which wound between the hills down to the beach must inevitably become a prey to their violence. And yet experience tells us that, despite some devastations caused here and there by an extraordinary storm, the land is, on the whole, safe. The waves may war, and swell, and dash with fury against the shore, but God has set their bounds, which they cannot pass. The barrier to their advance may be a line of towering cliffs, or a rampart of stones, like the pebble ridge at "Westward Ho!" in Devonshire, or it may be merely a mass of sand. But it does, unconsciously, the work to which God has destined it, and the strength of the mighty ocean is powerless to pass the limits which he has set.

Our Golden Text speaks of another raging, threatening force—not that of the ocean, but of the heathen, the people who are without God. They "rage" "against the Lord and against his anointed." And that is not all. They "imagine a vain thing"—they fancy they shall succeed, and that the cause of Christ shall succumb to their attacks. They forget the barriers.

We have a picture in the passage for to-day of this raging, of this imagining, and of the barriers which forbid its advance.

Look at the imagining. There sits Demetrius, the rich silversmith of Ephesus, deep in thought. He is uneasy about the new doctrine which is being preached. He has found that many who have heard Paul give up the worship of Diana. He has heard them say that idols and images are nothing. This will never do. If such an idea is taken up he

will find no more buyers for his little silver images of the goddess and of her temple. He will lose his gains. Such teaching must be stopped somehow. And he imagines he can stop it.

Then there is a meeting of the masters, designers, and workmen, engaged in the same trade as Demetrius. He has called them together, and put the matter before them. Yes, the matter must be stopped. But perhaps other people will not see it in the same light. The multitude will not care about the silversmiths and their gains. Something else must be put before them. Is not Diana herself, the sacred image that fell down from heaven, the magnificent temple where it is enshrined, the pride of their city and the wonder of the world, threatened by the preaching of Paul? All will care about this. And then the bold preacher will be stopped.

Now look at the raging. The cry has gone forth —Diana and her temple are threatened! The boast of Ephesus, that which attracts men from all parts of the city, that to which it owes its grandeur and importance, is in danger! From whom? is the question. From a foreign Jew and his companions. They must be seized and summarily dealt with. So the infuriated mob rush, probably, to the house of Aquila and Priscilla, to seek Paul. Not finding him they seize his two companions from Macedonia, and drag them to the theater. The whole city is roused From all quarters people come pouring in, excited and angry. What about? Some are very clear about that, for they set it all going. But "the more part knew not wherefore they were come together." They crowd, and rage, and shout, without knowing why. The spokesman of the Jews is not allowed to say a word. "Surely," think Demetrius and his party, "we shall win the day, especially if Paul can be seized."

And yet, a few hours after, all is over. The populace have retired to their homes. Paul is able to take leave of his converts in peace, and quietly to depart, as he had intended, to Macedonia, (1 Cor. 16, 5–9,) to carry on the Lord's work. How were the raging and the imagining foiled and defeated?

Look at the barriers. Feeble and small they seemed in themselves, but in the hands of God they were mighty. What was the first check to the design of the enemies? Not finding Paul. How this came about we do not know. Some trifling circumstance may have caused his absence just at the time the multitude sought him. Probably Aquila and Priscilla refused to say where he was, (see Rom. 16. 4.) Nevertheless, he would willingly have followed to the theater to show himself and plead his own cause. But "the disciples" would not suffer it. Even the Asiarchs were friendly to him and sent to beg him not to expose himself to the raging mob. This was the second check. What was the third? The arrival of the "town-clerk," and his sober and conciliatory speech. Certainly, the enemies who had "imagined" evil against the Lord, in the person of his servant, never expected their own coworshipers to raise barriers against them. Yet so it was. They had imagined "a vain thing," and all their devices and their rage had come to naught.

There are many still "imagining" the same "vain thing"—that they can stop the Lord in his work. They do not like to see people converted, or the young attaching themselves to the service of God. They fear it will mean less trade, less gain, less of worldly pleasure—no more money, no more fun, to be got out of them. And many more follow, and cry out against the Gospel without properly knowing why. The Lord's work will go on all the same. He will raise up barriers against all the rage of the enemy. Take heed that you are on the right side.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Review the events of Paul's ministry in Ephesus, as contained in Lessons I, II....Describe briefly the temple of Diana; "the image which fell down from Jupiter;" and the theater....Show pictures of them to the class, if you have the Lesson Commentary....Present in contrast *two ways* shown in this lesson. I. The Way of Persecution, shown in the Analytical and Biblical Outline. Read, or let scholars read, the texts cited, and show the spirit of persecution, as here manifested.... II. The Way of the Gospel, "that way," ver. 23; the current name for Christianity in that age, before the word "Christian" was used by disciples. See the traits of "the way," in the Additional Practical Lessons, and as exemplified in the conduct of Paul....ILLUSTRATIONS. Ver. 26. In India and China may be found shops having signs, "At this place old gods are repaired and new ones made."....When Mohammed of Ghizni conquered India he destroyed the idols everywhere. In one place the idol-priests offered him an immense sum to spare their idol; but he rejected their bribe, and smote down the image. As it fell, a vast quantity of gold and gems rolled out of it which the priests had hidden in its hollow sides. There is greater gain in uncompromising fidelity than in compromise with falsehood.

References. FOSTER'S ILLUSTRATIONS. Ver. 25: Prose, 12307. Ver. 26: Prose, 9736. Ver. 27: Prose, 4128, 7896. Ver. 28: Prose, 8400. Ver. 31: Prose, 5676. Ver. 35: Prose, 8632. Ver. 36: Prose, 1431, 7949. Ver. 38: Prose, 10178....FREEMAN. Ver. 24: Shrines of Diana, 846. Ver. 27: Temple of Diana, 847. Ver. 29: Theater at Ephesus, 848. Ver. 31: The Asiarchæ, 849. Ver. 34: Repetitions in prayer, 645. Ver. 35: The town-clerk, 850; Diana of Ephesus, 850; Stone-worship, 527.

Lesson Word-Pictures.

What a magnificent structure is this temple of Diana at Ephesus, before which, in imagination, we stand! What a proud front, with its massive pillars and stately flight of steps! All to inclose and enshrine an idol, a wooden image of Diana, reputed to have fallen from heaven! But what is the trouble brewing in the city? Ah, there is Demetrius, mean, grasping, avaricious shrine-peddler. He has rallied the craftsmen from their dirty benches where they have been making Diana's idolatrous shrines. They have come with grimy hands and sordid faces. Demetrius speaks to them. He angrily denounces Paul as a meddler with Diana's worship and their craft. Ho, what an angry rabble now! What an outcry! It is the kindling of a fire that quickly spreads

and inflames the whole city. And there are Gaius and Aristarchus, companions of the meddlesome Paul! Seize them! Rush them into the theater! What a torrent of shouts and threats, of scorn, of wrath, is driving and roaring round the theater, a whirlpool of hate, a maelstrom! But see! Alexander wishes to say something. He beckons with his hands. He begins to speak. "That Jew!" some one says. What a riot now! Alexander's piping little voice is drowned out even as a maelstrom sweeps out of sight and covers a chip. For two hours it is bedlam turned loose in the theater of Ephesus, insane idolaters shouting themselves hoarse and shouting themselves crimson. But somebody is trying to address the meeting. Hush, it is the town-clerk! Gradually the noise subsides. The audience is still. They listen. He reminds them that they are fools and sends them away to think it over.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God only is great.*

INTRODUCTORY. Ask if children remember the sorcerers who tried to imitate Paul in casting out evil spirits. In what city was this? Print "Ephesus" on the board. What kind of people lived in Ephesus? Recall the fact that this city was full of deceivers, and that great numbers of the people were idolaters.

1. Copy head of Diana on the board, or show picture. Tell that this was an ugly idol, but it was kept in a very costly and beautiful temple, built of white marble, and surrounded by green marble pillars. People used to come from far away to worship Diana, and when they went home they carried little shrines made of silver, something like a little temple with the idol inside. These they kept in their houses to remind them of Diana. Tell about Demetrius, who had grown rich making these shrines. What would Paul be likely to teach the Ephesians about worshiping Diana? Whom did Paul worship? What book did he teach from? What does God say about worshiping idols? Tell that so many people believed what Paul said that Demetrius and other silversmiths did not sell nearly so many shrines as they used to sell, and this made them angry.

2. Describe the great meeting called by Demetrius, and the speech he made. He did not ask if Paul was teaching the truth, but he said, "He is making people think that our gods have no power, and our trade will be spoiled if he does not stop preaching." Then all the people cried, "Great is Diana of the Ephesians," and there was a great noise which lasted a long time. Tell how they seized some of Paul's friends, and there was danger that they would do them harm, but at last a sensible man spoke to them and advised them to go quietly home.

3. Teach Golden Text, and help children to see how foolish it is to think that images of wood and stone can have any power. Who made the wood and stone? Teach that some heathen worship the sun and moon. But there could be no sun or moon if there were no God to make them. Help children to see that the god of the silversmiths was not really Diana, but money, and teach that whatever any one puts before God is what they worship. Teach that we are all in danger of worshiping self, and need to ask God every day to keep us from doing so.

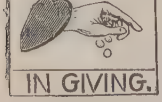
Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. Love of money, in the heart, is idol-worship. It leads to falsehood and crime. It is the cause of trouble, and comes between man and God. This diagram illustrates the plea made by the workmen and Demetrius, that "by this craft we have our wealth," and shows that it is an old excuse used at the present day. When any evil (by which men make money) is attacked, a great uproar is created, and we hear the same old cry of the maker of shrines for Diana. This is notably so in the case of the liquor-dealers. They do not make images, but they make desolate homes, populous prisons, and ruined bodies and souls.

A. D. 57.] LESSON VIII. LIBERAL GIVING. [May 25.

2 Cor. 9. 1-15. *Commit to memory verses* 6-8.]



1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Mac-e-do'ni-a, that A-cha'i-a was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Mac-e-do'ni-a come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity; for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

10 Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men:*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

General Statement.

Soon after "the uproar" Paul left Ephesus, and sailed to Troas, where five years before he had seen the vision of "the man of Macedonia." Here he labored for a short time with great zeal, but soon crossed over to Macedonia, where again he met Luke and the friends of Philippi. Here he received word from Corinth, which led him to write the Second Epistle to the Corinthians, containing a defense of his apostleship, and commands to the Church. The chapter containing our lesson is devoted to a plea for liberal gifts toward a contribution which Paul was gathering throughout the Gentile Churches for the benefit of the Christians in Jerusalem and Judea. It is possible that the Jewish believers in Jesus belonged to the lower classes, and suffered loss for their faith's sake, as the gifts of Barnabas and others in the early days of the Church would indicate. But it is more likely that the contribution was the following out of "the custom for the Jews of the Dispersion, in the Gentile world, to send financial aid to those in Palestine, partly because there was greater wealth among the Jews abroad, partly to show the spirit of Jewish brotherhood, partly because the Jews in Judea expected it, considering themselves as the purer and truer Jews. It was a sort of 'Peter's pence' from the Judaism abroad to that at home. The Christian Churches in Judea were almost entirely composed of Jews who shared largely in the clannish spirit of their people, and considered the Gentile Christians as having scarcely any rights in the Church. The disciples (not the twelve apostles) looked with disfavor on the growing Gentile membership, and Paul thought that their regard might be won and their feelings soothed by receiving a general offering of good-will from their Gentile brethren in Christ. Perhaps, too, by their profession of faith in Jesus they had lost the sympathy of their fellow Jews, and their share in the gifts from the Dispersion. But the contribution was more than any thing else a peace-offering to unite the two elements of Christianity. It was after bearing these gifts that Paul was seized in Jerusalem, and there is no mention of any sympathy in his case from the Churches in Judea."—*Lesson Commentary.*

Explanatory and Practical Notes.

Verse 1. The ministering. The contribution for the benefit of the Christians in Judea, which Paul was taking up throughout the Gentile Churches. (See General Statement.) **The saints.** Literally, "the holy ones;" a common name for disciples of Christ in the Acts and Epistles; referring to believers as separate from the world and consecrated, set apart to God. (1) *The very name applied to Christians tells what their character should be.* **It is superfluous.** Unnecessary, because he had already talked and written to them about it, and had sent Titus to stir up their liberality. Yet because the Corinthians were still remiss in this duty, he writes once more, but with an implied apology for referring to it. (2) *Note the courtesy and tact of the apostle, traits which followers of Christ should cultivate.*

2. For I know. From his own acquaintance with them and the reports which he had received. **The forwardness of your mind.** Rev. Ver., "Your readiness." When the contribution was first suggested, they took it up eagerly, so that Paul presented them as a model to other Churches; but now they had become more lax, and he feared that their zeal would die away. **I boast of you.** "I am in the habit of boasting concerning you." Paul was at this time in Macedonia, probably at Philippi, and he was calling the attention of the Macedonian disciples to the good example set by their brethren in Corinth. But the tidings which he had just received through Titus made him fear that his confidence had been too strong, and that the early zeal of the Corinthians was failing. **Macedonia.** The northern province of Greece, situated south of Thrace, and having Philippi and Thessalonica as its centers of Christianity. **Achaia.** The southern province of Greece, of which Corinth was the capital. **Ready a year ago.** From their earlier enthusiasm he had supposed that such was the case. **Your zeal hath provoked** (Rev. Ver., "stirred up") **very many.** Other Churches had been led to liberality by their supposed example, and now were they, after having been held up as models, to fall short?

3. Sent the brethren. These were Titus, Erastus, and probably Luke, "the brother whose praise is in all the Churches." 2 Cor. 8. 18. They were to urge forward the contribution, and take charge of it. **Lest our boasting....should be in vain.** He feared that the disorders and divisions which had arisen at Corinth might turn the thought of the Church from the collection, and bring Paul's commendation of them to naught. **Ye may be ready.** "Sharp exhortation combined with tacit praise," says an expositor. (3) *Observe that even in the apostolic age Churches needed a spur to duty.*

4. If they of Macedonia come. Paul was at this time on his way southward toward Achaia and Corinth; and with him would perhaps come certain brethren from Macedonia as companions in travel. **We, that we say not ye.** A stroke of exquisite tact! "How ashamed would *I* be, after all my talking of you, to find you unprepared! And I say nothing of how *you* would feel!"

5. Therefore. In view of this possible backwardness of the Corinthians in the collection. **I thought it necessary to exhort.** "To entreat" (Rev. Ver.) is more exact. Paul had not only exhorted, but also entreated these brethren, to go on in advance of his own coming and hurry forward the contribution. **Make up beforehand.** Before Paul's arrival with the brethren from Macedonia. **Your bounty.** This should be as in Rev. Ver., "Your afore-promised bounty." The word *bounty* strictly means "blessing, that which gives a blessing, or beneficence," and shows the true spirit of Christian giving. **Of bounty, and not as of covetousness.** Rev. Ver., "Of extortion." As that which you give freely to bless others, and not that wrung from you by importunity.

6. But this. A favorite expression of Paul when about to make an important statement. **Soweth sparingly shall reap also sparingly.** He that gives but little, in proportion to his ability, to make others happy or to bless the world, shall see but little resulting from his gift. **Soweth bountifully....reap bountifully.** Literally, "He that soweth with blessings, shall reap also with blessings;" he who gives in the beneficent, loving spirit, shall reap his reward in blessings returning upon him. (4) *Our deeds are seeds, of which each shall grow to a harvest.* (5) *Generally speaking, we receive from others what we bestow upon others.* He who loves is loved; and the hater is hated.

7. As he purposeth in his heart. Our giving should be deliberate and thoughtful, the result of purpose, and not of impulse. Too much of the giving in the Church is spasmodic, from appeals and excitement. **Not grudgingly.** Literally, "not with grief," as if grieving over the loss of the money. **Of necessity.** As if by the compulsion of an obligation. **God loveth a cheerful giver.** The only service acceptable to God is that of the heart, which is willing and glad. Gifts from lower motives may bless the receiver, but confer no benefit upon the giver.

8. God is able. Lest any one may fear that his giving will reduce his means, Paul adds that God, to whose cause he contributes, has abundant means to aid him. **All grace.** God's favor, manifested in his gifts both temporal and spiritual. **Abound toward you.** God will give liberally to you so that you can give liberally to his cause. **Having all sufficiency.** Notice that the apostle regards a sufficiency as desirable, not for purposes of display or of accumulation, but for its opportunity of doing good to others.

9. As it is written. In Psa. 112. 9. The statement of Paul, that he who gives shall have wherewith to give, is the thought of this psalm. **He hath dispersed.** As seed is scattered abroad without anxiety where the grains will fall. **His righteousness.** His goodness as shown by his works. **Remaineth for ever.** His liberal spirit shall not fail, nor the means be wanting. (6) *Our God takes care of those who live for his cause.*

10. Now he that ministereth. By a slight change in the form, the Revised Version makes this, not as here a prayer, but a direct promise. "God, who supplies the sower with seed and the eater with food, will supply and multiply your seed for sowing," is the thought of the passage. **Increase the fruits of your righteousness.** *Righteousness* in the New Testament means especially good deeds from the motive of faith in God. (7) *Notice that every good gift comes from God as its fountain.*

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11. Enriched in every thing to all bountifulness. Again the apostle reminds his readers that riches are given to men, not to be hoarded, but to be used in doing good. (8) *This principle applies in the nineteenth century as well as in the first.* **Unto all bountifulness.** Rev. Ver., "liberality," that is, that you may show all liberality. **Which causeth through us.** Through Paul and his co-workers, by whom the gifts were to be conveyed to the recipients, the Christian Jews of Palestine. **Thanksgiving to God.** As another motive to giving, he names the praises in Jerusalem which will echo the gifts in Corinth.

12. The administration. Rev. Ver., "ministration;" the same word translated "ministering" in ver. 1; in Greek *diakonia*, from which "*deacon*" is derived. **Of this service.** The word translated "service" is one always referring to divine worship, and it intimates that giving is an act of worship. Thus it gives still another motive to liberality. The thought of the verse is that our gifts not only supply the needs of the saints, but also abound in producing thanksgivings to God—an amplification of verse 11.

13. By the experiment. A cumbrous rendering. The Rev. Ver. is much clearer, "Through the proving of you by this ministration they glorify God, for the obedience of your confession unto the Gospel of Christ," that is, "Through the proof or evidence which this contribution affords, they glorify God for your submission to the Gospel, which is shown, not only by your confession of Christ, but by your acts." There was among the Jewish disciples of Christ a feeling that *they* were the only real Christians, and that Gentiles were not as genuine as themselves in their profession. One object of Paul in obtaining the collection was to win the love and confidence of Jews in the Church toward Gentiles.

14. By their prayer for you. Another effect of the contribution would be the prayers which it would awaken from Jewish hearts in behalf of Gentiles. **Which long after you.** Thus a bond would be fastened between the two elements of the Church which were in danger of estrangement.

15. Thanks be unto God. Their gifts remind the apostle of the greatest of all gifts which they have received, God's Son and the salvation which he brings. **Unspeakable.** A gift which no words can represent, in its value, its freeness, its condescension, and its results to men.

HOME READINGS.

M. Liberal giving. 2 Cor. 9. 1–15.
Tu. Giving for the temple. 2 Kings 12. 4–16.
W. Giving to our enemies. Luke 6. 27–38.
Th. Weary not of giving. Eph. 6. 1–10.
F. God's gift to the world. John 3. 1–16.
S. Give with simplicity. Rom. 12. 6–21.
S. God's request. Prov. 23. 15–26.

GOLDEN TEXT.

God loveth a cheerful giver. 2 Cor. 9. 7.

LESSON HYMN. S. M.

Hymnal, No. 892.

We give thee but thine own,
Whate'er the gift may be:
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first-fruits give.

And we believe thy word,
Though dim our faith may be;
Whate'er for thine we do, O Lord,
We do it unto thee.

TIME.—Summer of A. D. 57.

CONNECTING LINK.—While Paul was in Macedonia, after leaving Ephesus, he received word from Corinth leading him to write the Second Epistle to Corinthians.

DOCTRINAL SUGGESTION—The grace of God to men.

Monthly Temperance Meeting.—Topics: 1. Strong drink and the human body. 2. The temple defiled.

QUESTIONS FOR SENIOR STUDENTS.

1. Zeal Remembered, v. 1–5.
Whose zeal is here commended?
How had it been shown?
What was the purpose of this contribution?
What measures did Paul take to secure it?
To what motive does he here appeal?

2. The Law of Giving, v. 6–14.
What principle of sowing and reaping is here named?
How does it apply to giving?
What does the bountiful giver reap?
What two principles of giving are shown in ver. 7?
How does God reward true liberality?
What kind of giving does God love? [GOLDEN TEXT.]

3. The Unspeakable Gift, v. 15.
What is this gift? John 3. 16.
Why is it unspeakable?
What does this gift bring to us?
How should we receive it?

Practical Teachings.

How are we here shown—
1. The object to which we should give?
2. The spirit in which we should give?
3. The rewards for what we give?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Zeal Remembered, v. 1–5.
What cause is Paul pleading?
Who had proposed this movement?
How long since?
What effect had this movement upon other Churches?
How did Paul remind the Church of their duty?
Why did he send the brethren?
What is necessary besides planning good works?
What arrangement did he suggest about the collection?
In what spirit was the collection to be taken?

2. The Law of Giving, v. 6–14.
What causes the difference in the harvest, whether great or small?
What, then, is the law of sowing? Gal. 6. 7.
What is true charity in reality? Prov. 19. 17.
What is to be its spirit?
What encouragement to liberality is presented?
What prayer does Paul offer for the prosperity of the Church?
Who are profited by this giving?
What other good result is gained?

3. The Unspeakable Gift, v. 15.
What is the source of all our gifts? James 1. 17.
What "unspeakable gift" has God given? John 3. 16.
Have you *received* that gift?

Teachings of the Lesson.

Where in this lesson are we taught—
1. That the Lord's poor have a claim upon believers?
2. That true charity has its own reward?
3. That what we receive is more than we can ever give?

QUESTIONS FOR YOUNGER SCHOLARS.

Who gave generously to the Lord? **The believers in Achaia.**
What effect did their giving have upon others? **It encouraged them to give also.**
How should Christians give? **Freely and lovingly.**
What is giving "as a bounty?" **Giving willingly.**
What is giving as with covetousness? **Giving reluctantly.**
Is such giving acceptable to the Lord? **No; God loveth a cheerful giver.**
Who shall reap sparingly? **He that sows sparingly.**
What will follow bountiful giving? **We shall reap bountifully.**
Who gives freely to us? **God.**
What will he make to abound toward us? **His grace.**
What will that do for us? **Fit us to do God's work.**
What does God show us if we work for him? **How to use his gifts in his way.**
What have we that we did not first receive? **Nothing.**
What will follow loving gifts? **God's blessing.**
Who is God's unspeakable gift to us? **Christ Jesus.**

Words with Little People.

Do you ever give any thing to the Lord? Do you ever earn the pennies you give away? Do you ever go without something so as to give more? Do you give because you love to, or because people will think well of you? "It is more blessed to give than to receive."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom had Paul boasted of Achaia? **To them of Macedonia.**

2. Why did he send the brethren? **Least his boasting should be in vain.**

3. How may we secure a bountiful harvest? **By sowing bountifully.**

4. How are we exhorted to give? **Not grudgingly, nor of necessity, but cheerfully.**

5. For what does the apostle render thanks unto God? **"For his unspeakable gift."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

True Giving.

I. GIVE TO GOD'S PEOPLE.

The ministering to the saints. v. 1.

"Do good....household of faith." Gal. 6. 10.

"Fellow-citizens with the saints." Eph. 2. 19.

II. GIVE PROMPTLY.

The forwardness of your mind. v. 2.

"Do it with thy might." Eccles. 9. 10.

"I must work ...while it is day." John 9. 4.

III. GIVE WILLINGLY.

Of bounty....not of covetousness. v. 5.

"Giveth....do it with simplicity." Rom. 12. 8

"Willingly with his heart." Exod. 25. 2.

IV. GIVE BOUNTIFULLY.

Soweth bountifully....reap....bountifully. v. 6.

"Scattereth, and yet increaseth." Prov. 11. 24.

"Bountiful eye shall be blessed." Prov. 22. 9.

V. GIVE THOUGHTFULLY.

As he purposeth in his heart. v. 7.

"Blessed....considereth the poor." Psa. 41. 1.

"Of the ability which God giveth." 1 Pet. 4. 10.

VI. GIVE CHEERFULLY.

God loveth a cheerful giver. v. 7.

"Let your light so shine." Matt. 5. 16.

"Ye would that men should do." Matt. 7. 12.

VII. GIVE WITH FAITH.

God is able to ...abound. v. 8.

"God shall supply all your need." Phil. 4. 19.

"Not unrighteous to forget." Heb. 6. 10.

VIII. GIVE THANKFULLY.

Thanks be unto God....gift. v. 15.

"He gave his only begotten Son." John 3. 16.

"Gift of God. ..eternal life." Rom. 6. 23.

ADDITIONAL PRACTICAL LESSONS.

Ten Motives to Liberal Giving.

1. We should give liberally, because the influence of our gifts will lead to liberality on the part of others. v. 2.

2. We should give liberally, because of the blessing which will return to us for our gifts. v. 6.

3. We should give liberally, because such giving is like God, and loved by God. v. 7.

4. We should give liberally, because God gives to us abundantly, so that we in turn may bestow upon others. v. 8, 10.

5. We should give liberally, because we thereby supply the needs of God's people, "the holy ones" on the earth. v. 12.

6. We should give liberally, because our gifts will awaken thanksgivings to God from their recipients. v. 12.

7. We should give liberally, because it is a mark of our sincerity in the profession of the Gospel. v. 13.

8. We should give liberally, because we will thereby receive an interest in the prayers of those to whom we give. v. 14.

9. We should give liberally, because thus we can bring into unity of love the whole Church of Christ. v. 14.

10. We should give liberally, because God has given to us the unspeakable gift of his Son. v. 15.

English Teacher's Notes.

PASSING lately along the streets, and glancing at the shop windows, I have observed in most of them placards with the words, "Presents," "Christmas Presents," "New Year's Presents," the announcement in one being, "1,001 Presents." The various sales of work for charitable purposes have been advertised to provide "pretty and useful presents." All these showed what an important place giving has, at least at certain times, in human every-day life.

But why do people give, and in what light do they look upon the act of giving? The answers might be multiplied almost indefinitely. But there are two ways of viewing the matter which include most of these. Some look on giving as an exchange. They give presents because it is the proper thing, and they expect to receive something themselves. Costly presents are bestowed upon those who have no need whatever of them, and who will consider themselves bound to make a proper return. The feeling of the little boy who thus expressed himself: "I've brought you a present, and I'm sure you'll give me a Christmas box," is not an uncommon one. And some who are looking for no tangible return expect what will please them more, thanks, esteem, admiration, eclat. A girl contributes a good sum toward the collecting-box, because it looks well, and she likes to be first among her companions. A youth likes to treat his acquaintances because he will be called generous, and a good fellow. What does our Lord say of these? "They have their reward," (Matt. 6. 2,) such a reward as they desired.

Others look upon giving as a loss. It is a thing which gives no pleasure, but which they cannot always avoid. They cannot refuse to give when asked for a charity, but they look for nothing at all in return; the money given is gone, and there is an end of it, while they are so much the poorer. Their gift is either "grudgingly," or "of necessity."

But how does God bid us look upon giving? Of the giver Paul says, "He that soweth." God would have us look on giving as seed-sowing.

Does the sower expect immediate returns? On the contrary, he cannot pick the flower or reap the corn directly the seed is sown. The money spent on the seed he will not find in the field. And the seed itself—can he follow it and watch its working? No; it is hidden, buried in the earth, and must be left there, day after day, and week after week.

Then does he consider it lost? By no means; he does expect a return, but not yet; "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." Jas. 5. 7. He cannot tell how the seed unfolds and the blade shoots upward; he cannot tell whether all that he has sown shall prosper, yet he does expect to reap more than he has sown. The return looked for is not only equal to the outlay, but far greater.

Paul, in exhorting the Corinthians to be ready with the gifts they had already offered (vers. 2, 9) for the poor saints at Jerusalem, teaches them to look forward to the harvest which shall spring from this seed. It is threefold. There is,

1. *Supply of the wants of others*, ver. 12. Is this a return? If some needy people get bread for their hunger, if the shivering are clothed and warmed, does that benefit me? Yes, if I am a member of the body of Christ, (1 Cor. 12. 20;) what affects them affects me. But suppose those I have relieved are ignorant, heathen, far from God? I cannot tell who among them may be brought nigh, brought into the family, therefore I ought to do good to all. Gal. 6. 10.

2. *Thanksgiving and glory to God*, vers. 12, 13. There is a perpetual stream of praise going up to God from needy ones whose need he has supplied. If my gifts have helped to add one note to the song, one handful of sweet incense, is not that an honor? When a child out of love to God denies itself to give a few pence toward the spread of the Gospel, God is glorified. Is not that a return?

3. *Mutual love between giver and receiver*, ver. 14. There are many gifts made which have no love in them. I have heard of a foreign school where the pupils had to make a present to the mistress at the close of each year. She bought her own present, and they, or their parents, had to pay for it. Children get presents sometimes, but no stream of love swells up in the hearts toward the giver. For they know the gifts came as a matter of course, they do not need them, and perhaps do not care for them. But give with a loving heart to those who do need, and the harvest will follow. Little children in India love those in England and America who have sent them out the word of life, and though they may not ever hear their names they pray for them. Such a prayer is a true return.

And besides this threefold harvest here, there is the reward mentioned lately, (May 18,) at "the resurrection of the just."

And the Corinthians might have the harvest in abundance. Paul exhorts them to give,

1. *Bountifully*, ver. 6. All may expect to reap in proportion as they sow.

2. *Cheerfully*. A gift that is grudged is a poor seed. It may relieve want, may bring thanksgiving to God, but the giver will have no part in it—none of the gladness, none of the blessing.

How can we give rightly, so that the harvest shall be ours? First, receive God's unspeakable gift, (ver. 15,) the gift of his Son. Second, give yourselves to him, like the Macedonians, chap. 8. 5. And let the measure of your love for others be that given by the Lord Jesus: "As I have loved you." John 13. 34.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map, and show Paul's journey from Ephesus to Troas and Philippi, from which this letter was written, and the location of Corinth, to which it was addressed...."The ministering to the saints"—what was it? (See General Statement.)....There are two lines of thought to be pursued in this lesson, of which the teacher should select one, and make it prominent, while incidentally touching on the other. One is *Motives to Liberal Giving*, for which see Additional Practical Lessons. Show how these motives are suggested in the lesson....The other is *Directions Concerning Giving*, shown in the Analytical and Biblical Outline. If the latter be used, see that the reference-texts are searched out and read by the class....Let members of the class name various objects toward which we should give, and make a list of them on the blackboard....Do not forget to apply the thought in the final verse—God's great gift to us, and what it demands of us in return.

References. FOSTER'S ILLUSTRATIONS. Verse 5: Prose, 8974. Ver. 6: Prose, 591, 8971. Ver. 7: Prose, 2462, 8966. Ver. 8: Prose, 5121, 9174. Ver. 9: Prose, 4487. Ver. 10: Prose, 8774. Ver. 11: Prose, 3472; Poetical, 1469. Ver. 12: Prose, 1997; Poetical, 338. Ver. 18: Prose, 7048; Poetical, 339. Ver. 15: Prose, 7139.

Blackboard.

BY J. B. PHIPPS, ESQ.

He that gives gladly to the Lord is sowing seed from which he will reap a harvest of blessings, "being enriched in every thing."

DIRECTIONS. Make the sheaf with yellow chalk, and the letters on it with red chalk, the balance in white.

HOW TO
- GENEROUSLY.
- IN HUMILITY.
- VERY GLADLY.
- EVER BELIEVING.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Joy of Giving.* To be taught: Who may be givers, and what they may give; to whom we may give, and why.

1. Tell that Paul wrote another letter to the Church at Corinth, in which he asked them to give money to help the poor Christians in Judea. Paul knew that the Corinthians had money which they could spare, so he

tells them how good it is to give. Ask if children can be givers. They cannot give houses or lands, or much money, but they must have something to give, or God would not say to all of us, "Give." Ask how many have hands. What can hands do? Yes, work. Then children can work. Who have feet? What can feet do? Help the hands to work. Who have voices? With the voice we can speak good, kind words, and sing sweet songs. Tell of a little girl who had no money to give, but who went every week to sing her Sunday-school hymns to an old blind woman. The best gift of all is love. Any child can give that, for any child can have it who will take it from God. Then all children may give.

2. Who owns all things? Yes, God, for he made all things. Then why does he want us to give to him? Show a withered leaf or flower, and tell that it withered because it was separated from the stalk. Teach that God wants his children to be like him, and he is giving all the time. If we are not giving, too, we are separated from him, and grow withered like this poor flower. God wants us to give to him, and he makes it easy, by teaching us that when we give to one of his children, it is the same as giving to him. Make a cross on the board, and teach that this reminds us of the greatest gift that was ever made. See if children can tell what it was. Print words, "He gave his life for me," and question about it. Teach Golden Text, and show that it should make us glad to give, to know that the more we give the more we shall receive. Encourage children to save pennies given them that they may give them to God, and also to earn money if they can, to give away. Especially impress upon them the lesson of self-denial, in spending money and time for their own pleasure. Sing, "Give, said the little stream."

Lesson Word-Pictures.

There is to be a collection in Corinth to-day in behalf of Paul's poor saints, and here comes the—box! It reaches A——. He is a brother with a warm heart, and yet his eyes lengthen into exclamation-points! He was not expecting the collection and is not prepared to give. Not beginning beforehand to make up his bounty, there is an unpleasant surprise, there is a painful sense of deficiency in his pocket. His hand goes in with difficulty, like a corkscrew, and what comes out comes harder than a corkscrew. There is scanty giving, and there is reluctant giving. If he had only thought of the collection in season, and so been ready, he would have enjoyed the giving and God would have enjoyed the receiving. The box has now reached B——. His face wrinkles and scowls till it looks like the bark of an old oak-tree. He is ready as far as the money goes, for a bursting roll of bills is in his pocket. His heart is *not* ready, but far otherwise, for it has been contracting closer and closer upon itself till only a beetle and wedge could force it open to make a lodging-place for any appeal over night. What if Providence should use the wedge and beetle of some sharp, hard affliction with which to force that heart open! To-day, God abhors a spirit so nipping, so unlike his open, generous way of giving. The box now reaches C——, and he is ready. He is poor himself, but for several weeks he has been thinking about those needy saints, and he has been laying by something for them. He merits a share of that praise bestowed upon Achaia for readiness, "a year ago." His heart is ready, and as for his pockets, all he has Christ can ask for any time; and this conviction is a fountain within, sending out liberal streams. How God helps him to "abound to every good work!" How God loves his soul who, ready in spirit and ready through preparation, gives "cheerfully!"

LESSONS FOR JUNE, 1884.

JUNE 1. Christian Liberty. Gal. 4. 1–16.
JUNE 8. Justification by Faith. Rom. 3. 19–31.
JUNE 15. The Blessedness of Believers. Rom. 8. 28–39.
JUNE 22. Obedience to Law. Rom. 13. 1–10.
JUNE 29. Second Quarterly Review.

"So Affectionate."

A LITTLE girl, writing to a friend about her Sunday-school, said, "My teacher is Mr. Smith. He is a Christian, I know, for he is so affectionate to us."

Unwittingly, as children are so apt to do, this child went straight to the point, and defined the word Christian as no sage could have done. For a Christian is a lover. He is not necessarily wise, or witty, or learned, but he does love, for the simple reason that being a Christian he cannot help it.

"God is love: and he that dwelleth in love dwelleth in God, and God in him."

This, then, is the indispensable qualification for a teacher in the Sunday-school. It is not absolutely necessary that he be a great Bible student, though that is a very good thing. He may be forgiven if he does not attend the normal class or teachers' meeting, though he ought, by all means, to do so if at all possible. He may not have "gifts," or outward "graces," a ready tongue, or an engaging manner, but he must have love, or he has no key with which to unlock the little hearts committed to his care. And so it comes about that the teacher who will do lasting work must "dwell in God"—in other words, must be a lover.

We have all seen how this magic power works. A poor woman, very plain in person, timid, uneducated, and slow of speech, asked for a class in Sunday-school.

"I don't know much," she said, falteringly; "but if you will give me some little children I shall just tell them, and keep on telling, that Jesus loves them."

The superintendent wisely resolved to grant her request, and to-day he depends upon that woman as a spiritual power in his school. Another teacher in the same school is poor, plain-looking, and lame. She is often ill, has very little time to give to her pupils, but she loves them and shows them her heart, and that class is always full, and young souls are learning to believe in the God who loves, as introduced to them by that teacher, who would be all at sea if you were to discourse to her on "methods" or "plans of work."

But the methods and plans are good. The normal class and the teachers' meeting cannot safely be dispensed with. God uses all the agencies of light and wisdom that are yielded to him, but let us not forget that love is the highest wisdom, and that no amount of training in other directions can possibly make up for the lack. M.

CLASS RECORD FOR MAY, 1884.

	May 4.	May 11.	May 18.	May 25.
Weather.....				
Teacher.				
PUPILS.				

Whisper Songs for May.

FIFTH LESSON.

Love is born in heaven above,
Love is heaven, and heaven is love:
Yet, the Lord of love would come,
Make a little heart his home.

SIXTH LESSON.

When this body faints and dies,
Then the spirit homeward flies;
Life from death can Jesus bring,
Hail, thou dying, living King.

SEVENTH LESSON.

Look, O Jesus, on my heart,
Bid the idol Self depart;
Self is always full of sin,
Come Thyself, and reign within.

EIGHTH LESSON.

Richest treasure God will give
To the heart that will receive;
Freely give, then, from your store,
God will give you more and more.

LESSONS FOR 1884.

Second Quarter.

Apr. 6. PAUL'S THIRD MISSIONARY JOURNEY.....Acts 18. 23–28, and 19. 1–7.
13. PAUL AT EPHESUS.....Acts 19. 8–22.
20. PAUL'S PREACHING.....1 Cor. 1. 17–31.
27. ABSTINENCE FOR THE SAKE OF OTHERS.....1 Cor. 8. 1–13.
May 4. **Christian Love**.....1 Cor. 13. 1–13.
11. **Victory Over Death**.....1 Cor. 15. 50–58.
May 18. **The Uproar at Ephesus**.....Acts 19. 23–41, and 20. 1, 2.
25. **Liberal Giving**.....2 Cor. 9. 1–15.
June 1. CHRISTIAN LIBERTY.....Gal. 4. 1–16.
8. JUSTIFICATION BY FAITH.....Rom. 3. 19–31.
15. THE BLESSEDNESS OF BELIEVERS..Rom. 8. 28–39.
22. OBEDIENCE TO LAW.....Rom. 13. 1–10.
29. SECOND QUARTERLY REVIEW.

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